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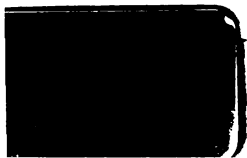
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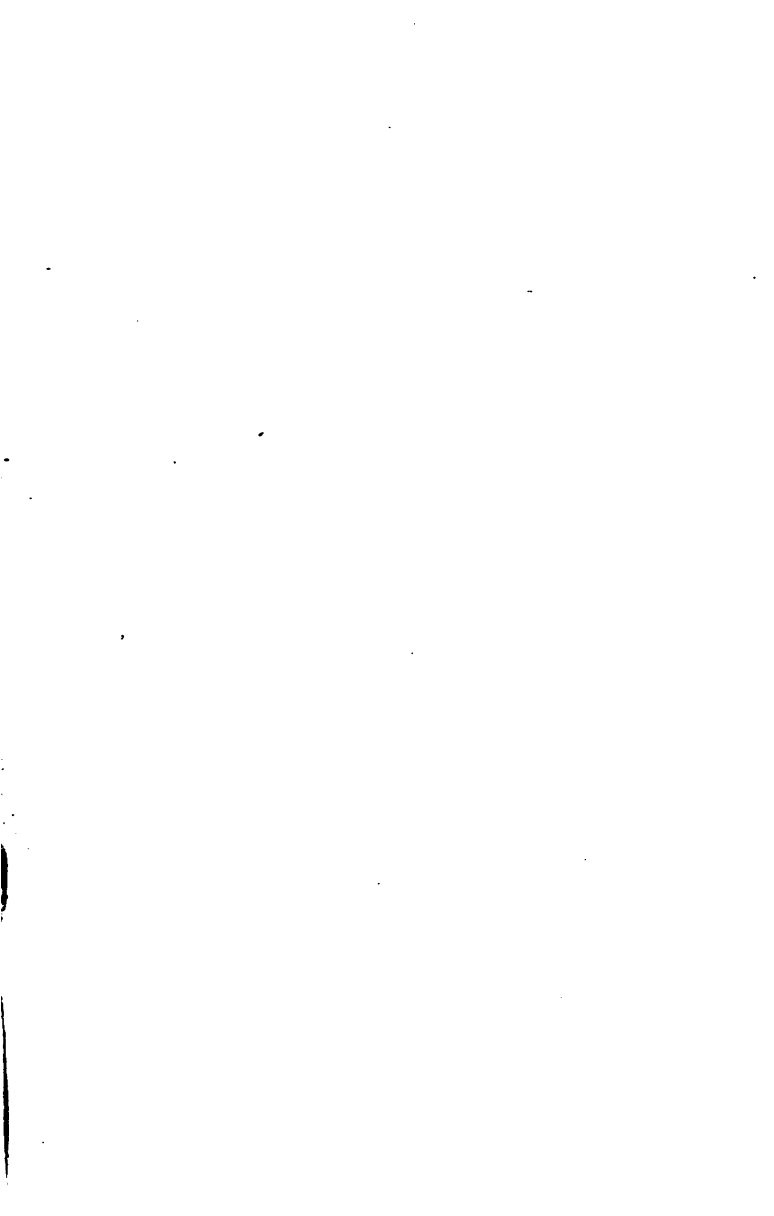
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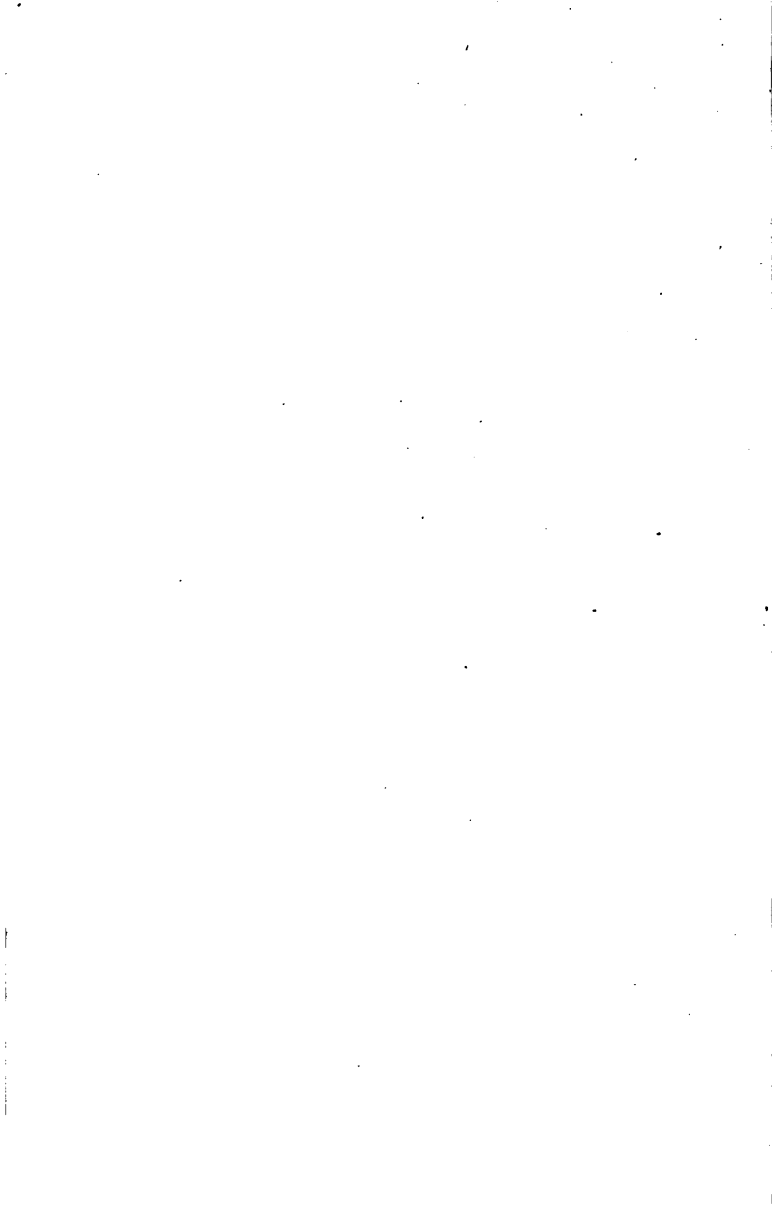
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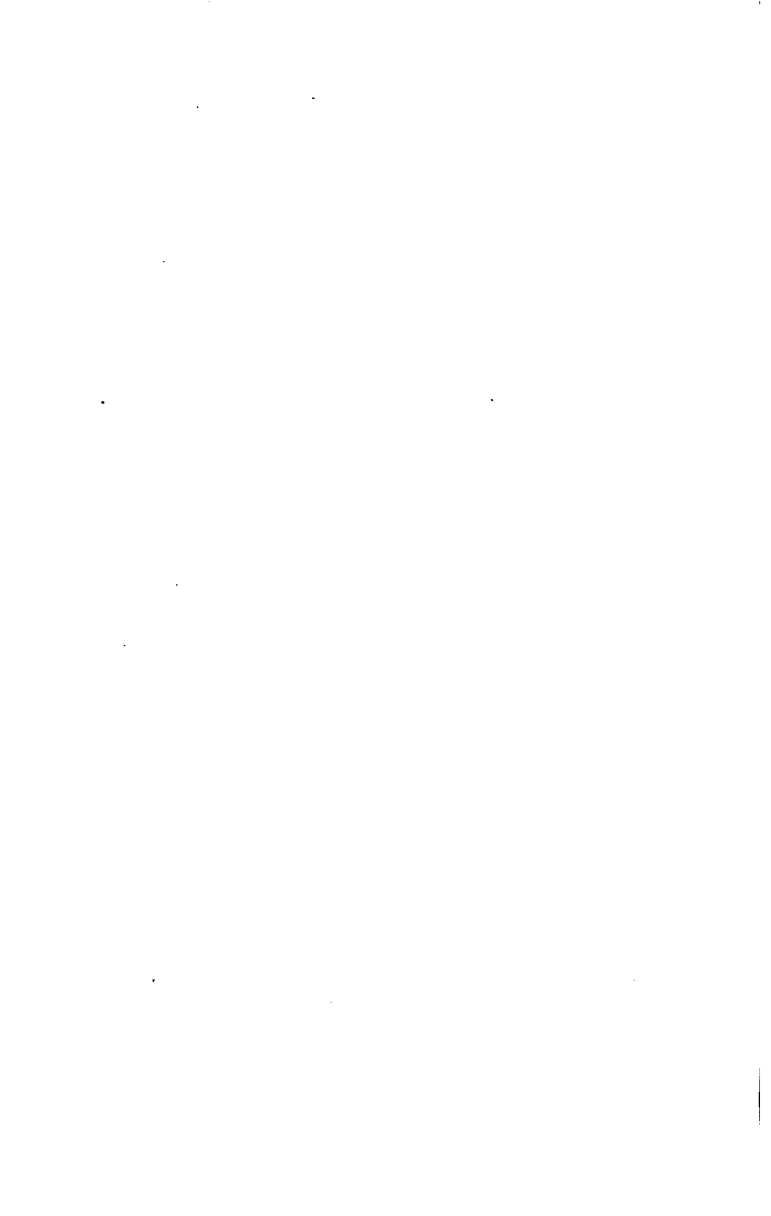
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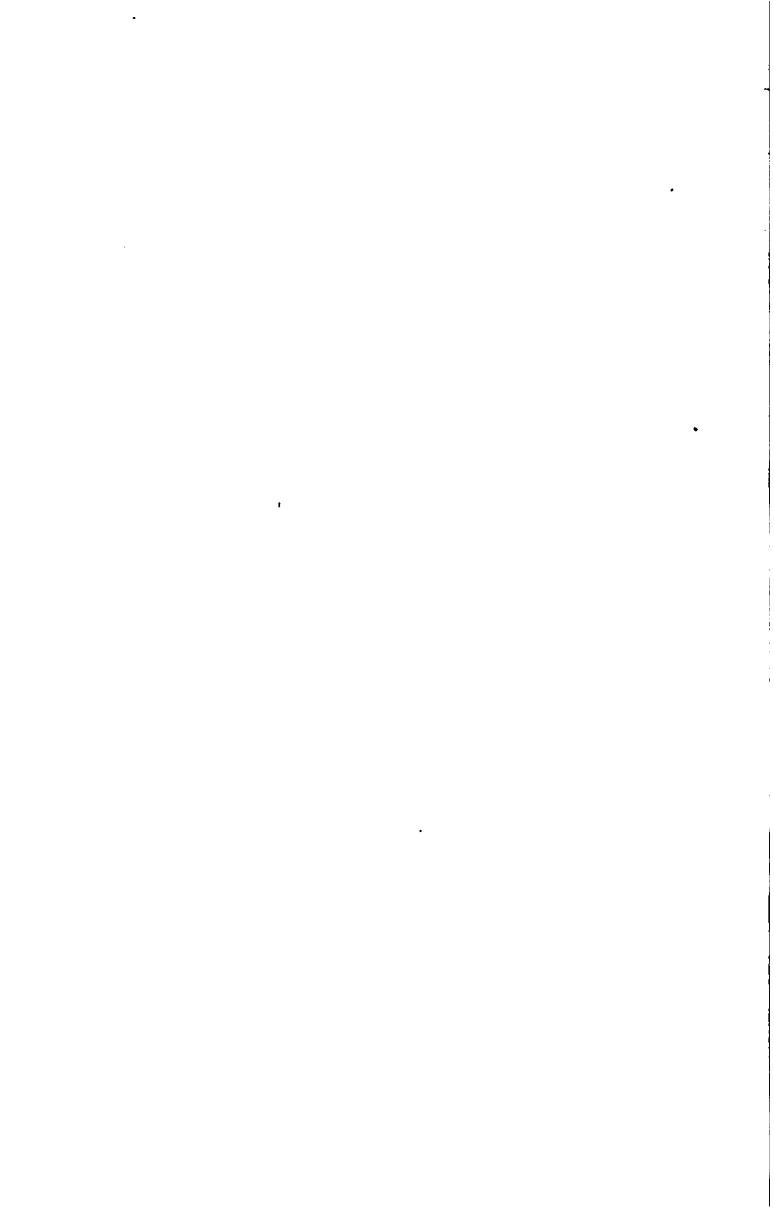
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**THE ACTS OF THE APOSTLES**





**THE ACTS OF THE APOSTLES**



Bible. Acts. Eng. 1895.

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THE ACTS  
OF  
THE APOSTLES

WITH INTRODUCTION AND NOTES

BY

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London

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AND NEW YORK

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JAN 2 1887

Divinity School.

Luke, the beloved physician.

COL. iv. 14.

Only Luke is with me.

2 TIM. iv. 11.

Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

PHIL. 24.

THE COLLECT FOR ST. LUKE'S DAY.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul ; May it please Thee, that, by the wholesome medicines of the doctrines delivered by him, all the diseases of our souls may be healed ; through the merits of Thy Son Jesus Christ our Lord.—*Amen.*

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Page

## P R E F A C E

WHEN, in 1886, I published some notes on the Greek text of the Acts, it was with little hope that a commentary which kept the narrow path of pure exegesis, without diverging into doctrinal controversy on the one hand or homiletic eloquence on the other, would prove acceptable to any but a few students. As, however, it has met with some favour and been reprinted four times, I have ventured to accept the offer of my friend, the Rev. A. S. Walpole, to adapt my notes to the Authorised Version so as to make them available for English readers. That exegetical notes on any *translation* can be wholly satisfactory is impossible, and although the Revisers (chiefly owing to their having had a better Greek text at their disposal) have removed many errors from the Authorised Version, still they have left much which needs correction (see especially i. 16-22, and x. 34-39), and so adds to the labour of a commentator. On the other hand, in spite of difficulties in the task and defects in the execution of it, I am convinced that the object aimed at in the present work is a good and necessary one. Sound criticism and explanation of the New Testament records must be the basis of

Christian theology, but English scholars seem to shrink from the work, so that, for example, there is at the present time no English commentary on the Synoptic Gospels which is approximately first-rate, while the editions of these great documents—the Magna Charta of our faith—which are used in schools for the most part deal with difficulties by ignoring them. It is no doubt urged—and the reproach has been flung at me by several ecclesiastical journals—that, in comparison with true religious knowledge, an exact acquaintance with grammar and Hellenistic Greek is but as the dust in the balance. This is obviously true, but it is perhaps curious that the men who most strenuously maintain the supreme authority of the Bible are also the men who seem to believe that their own reflections on doctrine or morals are more important than an accurate elucidation of the meaning of the inspired writers or even of the words of Christ. Moreover, editors who desire to argue or to admonish ought in reason to follow the example set by Lange in his *Bibelwerk* and divide their notes into (1) exegetic, (2) doctrinal, and (3) homiletic; for the student who turns to a commentary for information and only obtains advice has certainly some cause to complain that he asked for bread and has been given a stone. Finally, it is clear that, apart from philosophic and scientific questions, the controversy as to the claims of Christianity as a historic religion starting from certain historic facts will be continually more and more closely connected with a critical and exact study of the New Testament records. Yet at present

in that department of knowledge foreign scholars hold the field. England, which during this century has made such vast progress in classical learning, still lags behind Germany in that devotion to New Testament exegesis which it is easy to deride, but which is becoming daily more necessary for theologians.

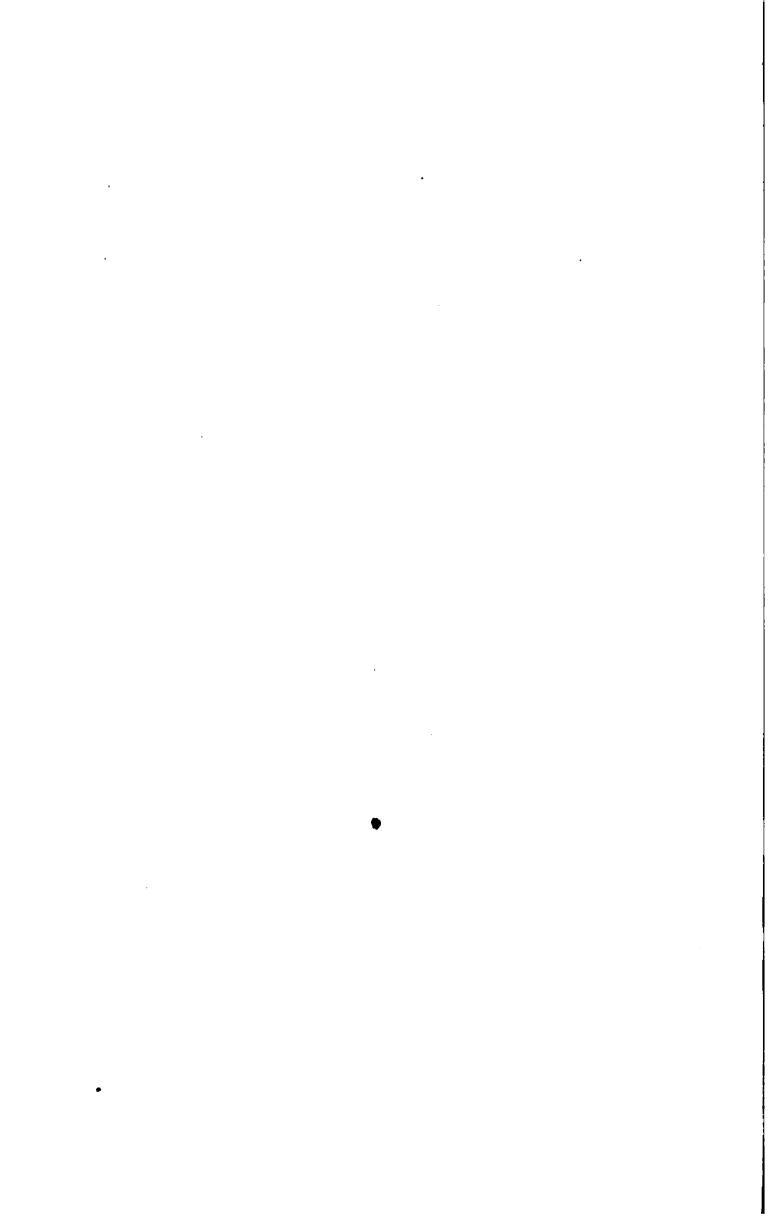
I have written a brief Introduction. To those who are acquainted with the literature of the Acts its defects will be obvious. If, however, it is even of the slightest use to any one who desires to understand the significance of the remarkable record with which it deals, I shall be more than satisfied.

Mr. Walpole has added a Glossary containing an explanation of obsolete words and phrases occurring in the English text, which is printed from *The Cambridge Paragraph Bible*. The Glossary is largely indebted to Dr. Aldis Wright's *Bible Word Book*.

T. E. PAGE.

CHARTERHOUSE, GODALMING,  
May 1895.





## INTRODUCTION

THE opening words of the Acts ("the former treatise have I made, O Theophilus," etc.) state that the writer is identical with the writer of the third Gospel, and it is universally admitted that the two works are by the same hand.

The vocabulary of the two works possesses remarkable peculiarities, of which the following are examples: <sup>1</sup>—

The word <sup>2</sup> rendered "return" in i. 12; viii. 25, 28, occurs twenty-two times in the Acts, eleven times in the Gospel, and only twice certainly in the rest of N.T.

The peculiar compound verb <sup>3</sup> rendered "send," "send away" (e.g. in the Magnificat "*sent empty away*"), "send forth," occurs three times in the Gospel, seven times in the Acts (vii. 12; ix. 30; xi. 22, etc.), and elsewhere in N.T. only Gal. iv. 4, 6.

The graphic adverb <sup>4</sup> rendered "presently," Matt. xxi. 19; "straightway," Acts v. 10, but usually "immediately" (e.g. iii. 7; ix. 18) occurs ten times in the Gospel, seven times in the Acts, and elsewhere in N.T. only Matt. xxi. 19, 20.

The graphic verb <sup>5</sup> rendered "fasten the eyes on," "look earnestly," "look stedfastly," "stedfastly behold," occurs in Luke iv. 10; xxii. 56, ten times in the Acts (e.g. i. 10; iii. 4, 12), and elsewhere in N.T.

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<sup>1</sup> For a full list see Lekebusch, pp. 37-74.

<sup>2</sup> ὑποστρέφω.

<sup>3</sup> ἐξαποστέλλω.

<sup>4</sup> παραχρήμα.

<sup>5</sup> ἀπειρίζω.

only 2 Cor. iii. 7, 13. (Both these words are characteristic of the writer's vivid style.)  
 The peculiar phrase "the breaking of bread" only occurs Luke xxiv. 35; Acts ii. 42.  
 The *medical* phrase rendered, Luke iv. 38, "was taken with a fever," and Acts xxviii. 8, "lay sick of a fever," occurs only in these two places.  
 Similarly the verb "to heal"<sup>1</sup> as an active verb occurs (with the exception of a quotation from the LXX.) only once elsewhere in N.T., but seven times in Luke, and three times in the Acts, while the derived word "healing" is only found Luke xiii. 32; Acts iv. 22, 30.<sup>2</sup>

The style is strikingly similar :<sup>3</sup>

One instance may be referred to in English, viz. the use of the graphic "rose up and . . ." or "arise and . . ." instead of a simple verb. This occurs twice in Matthew, eight times in Mark, but sixteen times in Luke, and nineteen times in the Acts (*e.g.* i. 15; ix. 17).

Knowledge of a circumstance mentioned only in Luke is assumed in the Acts :

Acts iv. 27, "against thy holy child Jesus both Herod and Pontius Pilate . . . were gathered together," assumes a knowledge of the account of Pilate's reconciliation with Herod, which is related by Luke alone, xxiii. 6-12.

The standpoint of the two works is the same, viz. the catholicity (or universal character) of the Gospel :

Notice the words of Simeon, Luke ii. 30, "thy salvation which thou hast prepared before the face of *all* people; a light to lighten *the Gentiles*." The genealogy in Luke iii. is carried back to Adam, and not as, Matt. i., to Abraham. The parable of the good *Samaritan* is told only in Luke xvi.

<sup>1</sup> *λάομαι*.

<sup>2</sup> *λάσις*, cf. especially the juxtaposition with 'Ιησοῦς, ix. 34; x. 38.

<sup>3</sup> See Lekebusch, p. 76 *seq.*

The author is referred to as Luke in what is known as "the Muratorian fragment" (about A.D. 170-175), and Irenaeus<sup>1</sup> (Bishop of Lyons, wrote about 190 A.D.) definitely speaks of him as Luke who was "inseparable from Paul, and his fellow-worker in the Gospel"; his younger contemporaries, Clement of Alexandria and Tertullian, assert the same, and it was not before the ninth century that the authorship was questioned.

The first undoubted reference to the Acts occurs A.D. 177, in a letter of the churches of Lugdunum (Lyons) and Vienna (Vienne) to the churches of Asia and Phrygia, in which they describe a recent persecution, and say that their martyrs "prayed, like Stephen, the perfect martyr, 'Lord, lay not this sin to their charge,'" cf. vii. 60.

Clement, Bishop of Rome at the end of the first century, has the phrase "more gladly giving than receiving," but considering the many collections of "sayings of the Lord" which undoubtedly existed from the earliest times, this cannot possibly prove a knowledge of Acts xx. 35.

The author, in his important preface to the Gospel (Luke i. 1-4), describes himself as "having traced the course of all things accurately from the first" (so R.V.), and as drawing up his relation in accordance with what was "delivered (*i.e.* probably orally) unto us" by those who were "from the beginning eye-witnesses and ministers of the word." He thus distinguishes himself from the "eye-witnesses," but appears to bring himself into personal relation with them.

In the Acts, with the exception of referring back

<sup>1</sup> *Adv. Haeres.*, iii. 14, 1.

to his "former treatise" (i. 1), he says nothing about himself, but in the 16th chapter a striking phenomenon occurs. In the description of Paul's second missionary journey the writer (xvi. 8) says "*they* . . . came down to Troas," but immediately afterwards (xvi. 10) adds "*we* endeavoured to go into Macedonia." The pronoun "*we*" is then used until it disappears, in ver. 17, just before the imprisonment of Paul and Silas at Philippi. It then reappears, xx. 5, at *Philippi*, and continues throughout the account of the journey to Jerusalem as far as xxi. 18, and its use begins again for the third time, xxvii. 1, with Paul's embarkation from Caesarea, and continues throughout his final journey to Rome.

It has been argued that these "*we*-passages" are portions from the diary of an actual companion<sup>1</sup> of Paul, which have been incorporated by the writer into his narrative, either (1) clumsily, or (2) fraudulently, and that consequently they do not prove that the writer of the Gospel and of the Acts was himself Paul's fellow-traveller. The former view is universally repudiated, for the Acts exhibit throughout an identity of language and style which makes the theory of such a mechanical incorporation of other writings impossible.<sup>2</sup> The second view, that the "*we*-passages" are introduced in order to create a false impression that the writer was Paul's companion, is inconsistent (a) with the singularly quiet way in which the pronoun is introduced, and (b) with the intermittent manner of its appearance. Any one desirous of impressing on his readers his

<sup>1</sup> e.g. Timothy, Bleek; Silas, Schwanbeck.

<sup>2</sup> Meyer, Zeller, Lekebusch, Klostermann.

own personality would (a) have put himself forward in a more striking manner, and (b) have been unlikely to invent an arbitrary disappearance such as that of "we" at Philippi, xvi. 17, or its equally arbitrary reappearance at the same place, xx. 5. The simplest explanation of these *we*-passages certainly is that they occur *naturally*, the writer being Luke, and he having actually accompanied the Apostle on those portions of his missionary journeys where the pronoun occurs.<sup>1</sup> It should be added, also, that these passages are distinguished from the rest of the narrative by a fuller and more vivid character (*e.g.* xx. 8 ; xxviii. 2, "because of the present rain and because of the cold"; "whose sign was Castor and Pollux"), such as would be natural in an eye-witness.

Of Luke himself we know nothing beyond the three beautiful references to him<sup>2</sup> in the Epistles of Paul to the Colossians, to Philemon, and to Timothy. The Epistles to the Colossians and Philemon were most probably written during Paul's first imprisonment in Rome, and indicate not merely Luke's presence, but also his personal care for the writer, and his active exertions in aiding "the work" in which he was engaged. The second Epistle to Timothy, from which the Epistle for St. Luke's day is taken, is referred in the so-called "subscription" to the epistle found in A. V. to a *second* imprisonment of Paul at Rome, but, what-

<sup>1</sup> From xxi. 18 to xxvii. 1 the narrative is not of a kind in which "we" could naturally occur, and we must not, from its absence, infer the absence of Luke.

<sup>2</sup> Printed on the reverse of the title-page.

ever judgment is formed as to the genuineness of the epistle, or the evidence of such a second imprisonment, at any rate we have in the words "only Luke is with me" the record of a very early belief in his life-long devotion to the apostle. The Gospel for St. Luke's day contains his account of the sending of the seventy (Luke x. 1) owing to a tradition that he himself was one of them; but this is improbable, for in Col. iv. 11 he is clearly distinguished from those "who are of the circumcision," *i.e.* Jewish converts. Moreover, his name *Lucas*, which is contracted from *Lucanus* (like Silas = Silvanus, cf. too Nymphas = Nymphodorus, Epaphras = Epaphroditus, Theudas = Theodorus), points to a non-Jewish origin, and possibly he may have been a Greek freedman, as the medical profession was chiefly recruited from that class and from the Greeks. Eusebius (*Hist. Eccl.* 3, 4) and Jerome (*praefat. in Matt.*) name Antioch as his birthplace, possibly from the prominent place it occupies in the Acts and some confusion with Lucius of Antioch, mentioned xi. 1. "The brother whose praise is in the gospel,"<sup>1</sup> mentioned 2 Cor. viii. 18 as sent with Paul to convey the alms of the churches in Macedonia to Jerusalem, was long considered to be Luke, but the identification is purely conjectural, and rests largely on a misunderstanding of the words "the Gospel," which never in N.T. indicate a *written* Gospel.

As regards the date of the composition or publication of the Acts, the question, assuming the work

<sup>1</sup> R.V. rightly gives "whose praise in the gospel (is spread) through all the churches."

to have been written by Luke, is of little importance. It must, however, have been written later than the Gospel, and that cannot have been written before A.D. 70.

This is shown by a comparison of the various shapes in which the same saying of Christ is recorded by Mark, Matthew, and Luke :—

Mark xiii. 14. **But when ye shall see the abomination of desolation standing where it ought not (let him that readeth understand), then let them that be in Judaea flee to the mountains.**

Matt. xxiv. 15. **When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judaea flee into the mountains.**

Luke xxi. 20. **And when ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains.**

In examining this triple record it is clear that Luke (1) modifies the words "the abomination . . ." so as to make them intelligible to Gentile readers, and (2) that he modifies them with reference to a definite historical fact, of which he had knowledge, viz. the siege of Jerusalem, A.D. 70.<sup>1</sup>

A date somewhat later than A.D. 70 is also strongly suggested by the statement of Luke in his Preface (Luke i. 1-4) that his endeavour "to set forth in order an account" of Christ's life had been preceded by many similar endeavours.

The common argument that the Acts must have been written (possibly about A.D. 63) before Paul's

<sup>1</sup> See *The Expositor*, Sept. 1887. Alford's criticism (Prolegomena to the Acts, section iv.) that this view denies our Lord's power of prophecy is not in point, for though Luke after the event gives the prophecy in an altered shape, this does not affect the prophetic character of the words of Christ as given in a shape obviously more original by Mark and Matthew.



execution, as otherwise Luke must have mentioned it, is purely arbitrary, and has no more justification than the assumption based on the same ground that the Acts is an unfinished work abruptly broken off—an assumption which no critic who studies its extremely finished and artistic conclusion could possibly maintain. What more fitting crown and completion for that “second treatise,” which describes the spread of Christianity from Judaea throughout the Roman world, than the description of Paul at Rome “preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ, with all boldness, no man forbidding him”? Even after witnessing the Apostle’s death, the historian may well have judged that the true consummation of his history was to be found not in the record of his martyrdom, but in the triumphant account of his proclamation of a universal gospel in the capital of the world. *Paulus Romæ apex Evangelii.*

Irenæus<sup>1</sup> and Eusebius<sup>2</sup> state that it was written after the death of both Paul and Peter. The attempt to extract a date by referring “which is desert,” viii. 26, to Gaza, and treating the words as an explanatory note of Luke referring to the destruction of Gaza shortly before the siege of Jerusalem (*Jos. de bell. Jud.* 2. 33), probably rests on a false interpretation (see notes *ad loc.*).

The title “Acts of (the) Apostles,” though as old as Irenæus, is probably not original, nor does it describe the character of the work, for in the first half little is said of any of the Apostles except

<sup>1</sup> *Adv. Haer.*, iii. 1.

<sup>2</sup> *Hist. Eccl.*, v. 8.

Peter,<sup>1</sup> while the acts of Philip and Stephen, who were not apostles, are related fully, and in the second half the narrative is wholly concerned with Paul.

With regard to the *aim* of the work many opinions have been held. That it has some aim is clear, for where the events of so many years are related in so brief a space—some merely mentioned, others described minutely—the writer must have had some reason for *selecting* the particular facts which he relates or emphasises from the mass of materials under his hand. The work must have some plan or purpose, and must also present to us a view of the facts in the light in which they presented themselves to the writer's mind.

Many have regarded it as what is called "a tendency work,"<sup>2</sup> *i.e.* a work in which the desire to convey historical information is not the primary aim, but the writer uses history in order to establish some doctrine or view in which he is interested. Thus Chrysostom regards it as intended for "a proof of the resurrection," and Luther as designed to illustrate the great Pauline principle that we are "made righteous by faith in Jesus Christ, without any addition of the law, or help of our own works." In modern times Griesbach styles it "a justification of the teaching of Paul with regard to the admission of the Gentiles into the Christian Church"; Schneckenburger, "an apology for the Apostle Paul against Judaistic opponents"; Baur,

<sup>1</sup> John only appears as the companion of Peter, iii. 1, 11; iv. 13, 19; James is mentioned only xii. 1.

<sup>2</sup> *Tendenzschrift*.

“an attempt to minimise the difference between Paul and Peter (as head of the Judaising party)”; and Zeller, “the peace proposal of a Pauline writer” who wishes to win from the Judaisers an acknowledgment of Gentile rights. On the other hand, Neander deplors the *want* of such definite purpose in the work, while even Zeller acknowledges that “the first impression produced on any reader will be that it is a simple history,” and the view that the aim is *primarily* historical is now generally accepted, the chief object of the writer being that which is expressed in his preface to the Gospel, “that thou mightest know the certainty of those things wherein thou hast been instructed.”

Regarding it as purely historical, Grotius called it “a biography of Peter and Paul”; but considered purely as a biography of either of them it is defective (*e.g.* Peter is not mentioned after xv. 7, and no reference is made to the death of either). Some call it “a history of the Christian Church in the days of the apostles,” but how can this be so when the Church of Jerusalem is hardly mentioned after chap. viii., and with regard to many other communities there is no attempt to give a history of them? Credner, therefore, would limit the description by calling it “a *Pauline* history of the Church”; but this again is too wide, for we have no really adequate history of many of the Churches founded by Paul, or of the intimate relations he kept up with them (*e.g.* with Corinth), and, as a rule, it is only the *founding* of them by him that is fully described, his later visits being rapidly touched on (*cf.* xv. 41, xvi. 1 *seq.*). Eich-

horn accordingly modifies the description again. He calls the Acts "a history of the spread of Christianity by missions," first by missions throughout Judaea and Samaria, from Jerusalem as a centre; and secondly, by missions to the Gentiles, from Antioch as a centre; but this view does not take account of very large portions (*e.g.* xxi. 17 to end) which contain no record of missionary work.

Each of the views that have been mentioned contains much truth, but none of them is satisfactory. The fact, indeed, seems to be that—assuming the writer to be Luke—a work such as this must necessarily be influenced by more than one motive or tendency, and cannot be fully described by any single phrase. The chief aim of the work is beyond doubt historical, but in carrying out this aim the writer has been largely influenced (1) by his personal beliefs, and (2) by his personal relationships. It could hardly be otherwise if he was the personal disciple and personal friend of Paul (not improbably also personally acquainted with Peter). The primarily historical character of his work could hardly fail to be modified by his strong conviction of the truth of his teacher's doctrinal views, and his strong admiration for him as a man. That the Acts is neither (I.) a bare history, nor (II.) a dogmatic treatise, nor (III.) a biography, but a combination of all three, is one of the strongest proofs that it is the genuine work of Luke, exhibiting that threefold character which would naturally be found in one who was at once a historian, the sharer of Paul's missionary work, and his devoted friend.

I. The main object of the book is historical, viz. to describe the growth of the Christian Church from small beginnings in Jerusalem until it reached Rome.

II. Along with the history of this *outward* growth there is the history of an *inward* development.<sup>1</sup> Christianity is shown to be independent of Judaism (*i.e.* of enforced obedience to the Jewish law), and to belong to all who "believe on the Lord Jesus." As it is to be universal in its extension, so it is universal in its character.

III. The writer has a keen personal interest in Paul, and not improbably in Peter, which gives to some of his writing the character of a biography.

I. This object receives its clearest statement in the words of Jesus, i. 8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The work of bearing "witness" to Jesus "in Jerusalem, and in all Judaea, and in Samaria," is related in the first half of the book (chaps. i.-xii.), the work of doing so "unto the uttermost part of the earth" in the second (chaps. xii.-xxviii.).

The writer repeatedly and emphatically calls attention to the effect which the "witness" of the Apostles has in *extending* the Church. Thus:—

ii. 41, "And the same day there were added unto them about three thousand souls."

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<sup>1</sup> The combination of I. and II. is Mayerhoff's, the addition of III. is, as far as I know, new.—ED.

- ii. 47, "And the Lord added to the church daily such as should be saved."
- iv. 4, "Many of them which heard the word believed; and the number of the men was about five thousand."
- v. 14, "And believers were the more added to the Lord, multitudes both of men and women."
- vi. 1, "When the number of the disciples was multiplied."
- vi. 7, "And the number of the disciples multiplied in Jerusalem greatly."

But as the witness of the Apostles is effective, and only rendered more effective by imprisonment and persecution, so too the circle widens and others become filled with "faith and power" (vi. 8), notably Stephen, whose history is given at length, (1) because in his speech he shows, as a Jew to Jews (see chap. vii., notes), that Jesus is the true successor of Moses, and finally (vii. 56) bears witness to seeing the risen Jesus; (2) because his martyrdom brings us to the cause of Paul's conversion;<sup>1</sup> and (3) because it is to the persecution which follows his martyrdom that the spread of Christianity beyond Jerusalem and among those who were not fully Jews<sup>2</sup> owes its origin—"therefore they that were scattered abroad went every where preaching the word," viii. 4. Philip is especially singled out to illustrate what happened. He preaches in Samaria and "in many villages of the Samaritans," baptises the Aethiopian, and passes from Azotus to Caesarea, preaching "in all the cities," viii. 40. The effect of this preaching is that, on the cessation of persecution, Luke can speak of "the

<sup>1</sup> See the triple reference to Saul, vii. 58, viii. 1-3.

<sup>2</sup> "A period of transition," Baumgarten.

churches throughout all Judaea and Galilee and Samaria" which continue to be "multiplied" (ix. 31). The missionary work of Peter brings him to Joppa, where "many believed on the Lord," and from there he is summoned to Caesarea, where he publicly admits the first Gentiles to baptism (x. 44-48). In xi. 19 preaching is referred to in "Phenice, and Cyprus, and Antioch, but unto the Jews only"; when, however, some of the men of Cyprus and Cyrene were come to Antioch they spake (as the true reading gives) "also to the Greeks" (xi. 20), with the result that "a great number believed"; Barnabas is despatched from Jerusalem, and again "much people was added to the Lord"; he invites Saul (whose conversion had been related, chap. ix.) to join him, and "for a whole year they assembled themselves with the church, and taught much people," while the marked importance to be attached to this church in Antioch—the starting-point of Paul's three journeys—is indicated by the words, "and the disciples were called Christians first in Antioch." From Antioch Barnabas and Saul are sent to carry "relief" to the brethren in Jerusalem; Herod renews the persecution of the Church, but, though he kills James, Peter is miraculously preserved, and divine vengeance falls in an open and notable manner on the king, while Luke concludes the first half of his narrative with the triumphant refrain, "but the word of God grew and multiplied."<sup>1</sup>

<sup>1</sup> The A.V., by its division into chapters, verses, and so-called paragraphs, absolutely destroys this clear climax. xii. 24 is the end of the first part of the Acts; xii. 25 merely

It is superfluous to show in detail that chapters xiii.-xxviii. exhibit the spread of Christianity throughout the Gentile world.<sup>1</sup> They contain the record of Paul's three great missionary journeys, the writer especially recording the foundation of each new church<sup>2</sup> (xiii.-xxi. 16). From xxi. 17 we have the account of the malignant persecution which he suffered from the Jews, but which only serves to afford him opportunity for delivering a series of great "Apologies,"<sup>3</sup> one in Aramaic to "the people" (xxii. 1-21), one (interrupted) before the Sanhedrin (xxiii. 1 *seq.*), the others before Felix, the Governor (xxiv. 10-21), before Festus (xxv. 8 *seq.*), and, lastly, before Festus, "when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city" (xxvi. 1-23). Finally, in chapters xxvii., xxviii.—marking the importance of the subject by his fulness of graphic detail and the emphatic eloquence of his peroration—the historian depicts the great champion of a universal faith passing, an "ambassador in bonds," to deliver by his life and

links Part I. to Part II. Nobody with any judgment can read this twelfth chapter without being struck by its dramatic power, but to grasp its full force it is necessary to observe carefully the position it occupies in the Acts. For mere artistic effect this close of the first half of Luke's work is as notable as the splendid conclusion of the whole, chap. xxviii.

<sup>1</sup> Note, however, the importance attached to the progress from the east to the west, xvi. 7-10.

<sup>2</sup> See Lumby, Introduction.

<sup>3</sup> ἀπολογία, rendered in A.V. "defence," but "answer" in 1 Pet. iii. 15. Except that passage, the noun and verb are peculiar to Luke and Paul in N.T.



by his death his last "witness" in the capital of the world.<sup>1</sup>

II. The first grave difficulty which threatened the unity of the early Church was the question whether Gentiles desirous to become Christians need or need not first accept Judaism and the Mosaic Law. How acute the conflict was can only be thoroughly understood by examining the Epistle to the Galatians,<sup>2</sup> in which Paul vindicates, against the claims of the Judaisers, the right of Gentile converts to complete liberty from the bondage of the law. The same catholic view is markedly maintained throughout the Acts. The great feature of Apostolic work is to bear "witness" to Jesus and the resurrection, and by so doing to produce that "belief in the Lord Jesus" which is the one requisite for admission into His Church, of which admission baptism is the visible sign, and the gift of the Holy Spirit the convincing proof.

<sup>1</sup> For the importance Luke attaches to this visit to Rome see the prophecy of Agabus, xxi. 11; the emphasis of "I must also see Rome," xix. 21; "so must thou bear witness also at Rome," xxiii. 11; "and so we came to Rome," xxviii. 14.

<sup>2</sup> It is not needful to discuss here whether the opposition indicated in Galatians between Paul, on the one hand, and the Judaising party (headed by Peter and the apostles), on the other, is compatible with the *rapprochement* between the two sides which the Acts record (see especially the Jerusalem decree, chap. xv.). The language, however, of Paul, fighting in the thickest of the fray for what he saw to be vital to Christianity, may naturally differ from that of the historian who, after both Paul and Peter had died in their Master's cause, marks how in reality they had with a common zeal laboured to a common end. The disputes between theologians are often warm, but after they are dead impartial history not unfrequently finds more to admire in the real union than in the partial disagreement of the disputants.

The message of Jesus is not for Jews or Jewish proselytes alone; it is to all, and for all, offered on the simplest terms, and limited by the fewest restrictions.

For the "witness" to Jesus (*i.e.* to the history of His life) and the resurrection examine the following passages :—

- i. 22, Matthias is ordained "to be a witness with us of his resurrection."
- ii. 32, "This Jesus hath God raised up, whereof we all are witnesses."
- iii. 15, "And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses."
- iv. 33, "Gave the apostles witness of the resurrection."
- v. 32, "And we are his witnesses of these things."
- x. 39 *seq.* "And we are witnesses of all things which he did. . . ."
- xiii. 31, "Who are his witnesses unto the people."
- xxii. 15, "Thou shalt be his witness unto all men of what thou hast seen and heard."
- xxvi. 16, "A witness of these things which thou hast seen."

The motive for the triple repetition of the account of Paul's conversion is clearly not merely the personal interest of the writer in him, but the importance attached to his "witness" to the resurrection.

For the preaching of the resurrection see also :—

- iv. 2, "Preached through Jesus the resurrection from the dead."
- xvii. 18, "He preached unto them Jesus and the resurrection."
- xxiii. 6, "Of the hope and resurrection of the dead I am called in question."
- xxvi. 23, "That he should be the first that should rise from the dead. . . ."

For "faith" (or "belief")<sup>1</sup> in Jesus, baptism, and the gift of the Holy Spirit examine :—

<sup>1</sup>. The words are the same in Greek.

- ii. 38, "Be baptized . . . in the name of Jesus Christ . . . and ye shall receive the gift of the Holy Ghost."
  - iii. 16, "His name through faith in his name hath made this man strong," of bodily healing.
  - viii. 12, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized."
  - viii. 13, Simon "believed . . . and was baptized."
  - viii. 17, Peter and John lay hands on those baptized by Philip "and they received the Holy Ghost."
  - viii. 37, "I believe that Jesus Christ is the Son of God . . . and he baptized him."
  - x. 47, "Can any man forbid (the) water, that these should not be baptized, which have received the Holy Ghost?"
  - xvi. 31, "Believe on the Lord Jesus Christ . . ." (33) "was baptized."
  - xviii. 8, "Believed and were baptized."
  - xix. 2 "Did ye receive the Holy Ghost when ye believed?" (so R.V.) Then after Paul has laid his hands on them "the Holy Ghost came on them."
- Compare, too, such phrases as: "Full of faith and power" (vi. 8); "full of faith and of the Holy Ghost" (vi. 5); "full of the Holy Ghost and of faith" (xi. 24); "faith toward our Lord Jesus Christ" (xx. 21); "the faith in Christ" (xxiv. 24).

For the *universal* character of the Gospel notice:—

- ii. 39, "The promise is unto you, and to your children, and to all that are afar off."
- iii. 26, "Unto you *first* God, having raised up his Son Jesus. . . ."
- x. 10-16, xi. 5, 10, The careful repetition of Peter's vision markedly emphasises the lesson of the equality of the Gentiles before God, which it is intended to convey.
- x. 35, "In *every* nation he that feareth him is accepted of him"; 36, "he (Jesus) is Lord of *all*"; 38, "healing *all* that were oppressed of the devil"; 43, "*Who-soever* believeth on him." (The words in *italics* are identical in the Greek.)
- xi. 18, "Then hath God also to the Gentiles granted repentance unto life."
- xiv. 27, "He had opened the door of faith unto the Gentiles."

xv. 17, "That the residue of men might seek after the Lord, and all the Gentiles."

Along with this assertion of the universal character of Christianity in opposition to the Judaizing party, there is a marked acknowledgment that *for Jews* the acceptance of Christianity does not involve the rejection of the Mosaic Law; even Gentile converts are not to give offence by breaking certain of its rules (xv. 20, 21); Paul circumcises Timotheus (xvi. 3); in xviii. 18 he is described as "having shorn his head in Cenchrea, because he had a vow"; xxi. 18 *seq.*, to satisfy "the many thousands of Jews which believe . . . and are all zealous for the law," he takes upon himself certain obligations required by the law; xxiv. 14, he describes himself as "believing all things which are written in the law and in the prophets."

Parallel, moreover, to the argument addressed to the Judaizing party within the Church is that addressed to the Jews who refuse to enter it. As to the Gentiles and all men the life of Jesus and His resurrection is the sure witness of His divinity, so to the Jews there is also a further and a different proof, viz. that by His life, death, and resurrection He is proved to be the Messiah whom their Scriptures foretell.

See Peter's speech, ii. 22-36, where he shows this from the Psalms; iii. 18, "but those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled"; iii. 22-26, especially 24, "all the prophets . . . have foretold of these days"; viii. 33-35, xiii. 15 *seq.*, where Paul deals with this subject at length at Antioch in

Pisidia preaching in the synagogue ; xvii. 2 (a most important passage), "Paul, as his manner was, . . . reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead ; and that this Jesus, whom I preach unto you, is Christ" It is only when the Jews again and again reject this special message that Paul finds himself fully justified in turning wholly to the Gentiles (see especially xxviii. 23 *seq.*).

III. The strong personal interest which the writer takes in Paul is beyond dispute. The whole of the second half of the Acts is a history of his life and labours, and although the author's aim (as described in I. and II.) causes him to omit much which would appear in a pure biography, yet the character of the narrative is largely biographical. If, as a full record of Paul's life, the account is imperfect, none the less, as a record of his activity in making Christ's kingdom truly catholic, (1) by developing its outward growth and (2) by vindicating its inward character as a kingdom which is to include *all* mankind, it is absolutely complete. The true story of a man's life is not best given by a mechanical accumulation of what are called "facts"; and Luke, neglecting a minute chronology of the thirty years with which he deals, prefers in a few brief and stirring scenes to show us in broad outline what the Apostle of the Gentiles was in himself, and what was the object of his work.

From the first mention of him it is plain that a commanding figure has stepped upon the stage—"and the witnesses laid down their clothes at a young man's feet, whose name was Saul" (vii. 58).

The simple words glow with life and feeling;<sup>1</sup> they come from the heart of one who knew Paul, and who realises how great a part the "young man" who assists at the martyrdom of Stephen is soon to play. The nervous phrases which follow—"As for Saul, he made havock of the church" (viii. 3); "And Saul, yet breathing out threatenings and slaughter" (ix. 1)—seem still, after nineteen centuries, to throb with that fierce energy which, for evil or for good, in word and in deed, made Saul of Tarsus not as other men. Less graphic, but not less impressive, are the words in which Ananias is bidden to face the persecutor without fear: "For I will shew him how great things he must *suffer* for my name's sake." *Patitur Paulus quae fecerat Saulus* is Bengel's comment, and those who recall 2 Cor. xi. 23-28 will be able to grasp the meaning of the phrase.

But if in the first part of the Acts each mention of Paul brings out his strong personality in clearest relief, what is to be said of the second part? It is a series of pictures, vivid as the cartoons of Raphael, in which the attention is more and more riveted on the central figure. We mark the very gestures of the man as he "fastens his eyes" on Elymas (xiii. 9), on the cripple at Lystra (xiv. 9), on the hostile Sanhedrin (xxiii. 1); as he "beckons with his hand" in the synagogue (xiii. 16), "stretches forth his hand" before Agrippa

<sup>1</sup> If the Acts are, as has been maintained, the composition of a second-century writer to whom Paul was only a name, then the introduction of this silent figure in such a scene is a masterpiece of dramatic invention.

(xxvi. 1), or holds out "*these hands*"—the hands of a workman<sup>1</sup>—to the elders at Miletus; as he indignantly "rends his clothes" at Lystra (xiv. 12) or "shakes out his raiment" at Corinth (xviii. 6). We see the spirit that was in him when at Philippi, though beaten with "many stripes," "cast into the inner prison," and "his feet made fast in the stocks," he yet "at midnight . . . prayed and sang praises unto God," and then when it was day confronts the "magistrates" and "serjeants" with words to which Roman officials were little used.<sup>2</sup> Or, if character is best illustrated by contrast, where is there a more vivid contrast than between Paul as he stands on Mars' Hill, reasoning in the very centre of ancient learning on the deepest problems of existence, and Paul as we next see him lodged in luxurious Corinth with two tentmakers and working with them "because he was of the same trade" (xviii. 3)?

But it is with chapter xx. that the last great act opens, and from here the interest is wholly focussed upon Paul. Listen to the great *Apologia pro vita sua* in xx. 18-35. Mark the scene when "they all wept sore, and fell on Paul's neck, and kissed him" (xx. 37); the farewell at Tyre, when "they all, with wives and children," kneeled down "on the beach and prayed"; the tears, the forebodings, the pleadings at Caesarea, and the Apostle moving—a greater Regulus<sup>3</sup>—undaunted to his doom. Then follow the series of closing scenes in

<sup>1</sup> *Callosae, ut videbant*, Bengel.

<sup>2</sup> The concentrated rhetorical force of xvi. 37 is noteworthy and characteristic.

<sup>3</sup> Cf. Hor. *Od.* iii. 5, 44-56.

Jerusalem and Caesarea already referred to (p. xxiii.), the long voyage, the shipwreck, the arrival in Rome. We do not see the end; we miss, doubtless, in the story many details which might have gratified curiosity; but we have seen a man, whose figure in human history is, perhaps, the greatest, drawn by one who knew and loved and revered him in lines so strong and vigorous that the heart and imagination must be dull indeed on which his image is not impressed indelibly.

Side by side with this delineation of Paul, only far less fully developed, is the marked prominence with which the figure of Peter stands out in the earlier chapters. It is plain that to the writer these two men—the one “entrusted with the gospel of the uncircumcision,” the other with “the apostleship of the circumcision” (Gal. ii. 7, 9)—are the two chief actors in the history of the Church, and that he desires to leave on the mind a clear picture of them both as they press forward, from different starting-points and along different but converging roads, towards a common goal.

It is not necessary to examine details, but the following marks of parallelism<sup>1</sup> are clear:—

The first miracle wrought by Peter is the healing a man “lame from his mother’s womb” (iii. 2), and so the first act of healing performed by Paul is on “a cripple from his mother’s womb, who never had walked” (xiv. 8).

As the “shadow” of Peter heals the sick (v. 15), so “handkerchiefs” and “aprons from the body” of Paul (xix. 12).

Peter rebukes the sorcerer Simon (viii. 18), and Paul the sorcerer Elymas (xiii. 6)

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<sup>1</sup> See Holtzmann, *Einleitung*, 410.



Peter raises up Tabitha (ix. 36), Paul Eutychus (xx. 9).  
Cornelius offers worship to Peter (x. 25), and the men of  
Lystra to Paul (xiv. 11).  
Peter is miraculously delivered from prison (xii. 7), and so  
too Paul at Philippi (xvi. 26).

As regards the many speeches contained in the Acts, it is generally allowed that their diction is hardly distinguishable from that of the narrative parts; and, in face of this fact, it seems impossible to treat them as *verbatim* reports. Indeed that exact accuracy to which modern methods have accustomed us was something which an ancient historian never dreamt of; and if any one will examine the differences which Luke introduces into his own threefold account of Paul's conversion he will see how freely he deals with his material, while if he will look at the speech of Tertullus (xxiv. 2-8) he will be convinced that in reporting it Luke has no intention beyond that of furnishing us with a general idea of what Tertullus said. As, however, Thucydides has left us a definite statement of what appeared to him<sup>1</sup> a fair principle by which to regulate his conduct as a historian in this matter, we shall probably not be far wrong in considering that it represents the general opinion of antiquity as to the rules which should guide the writer of a careful and honest history in reporting speeches. Thucydides says (i. 22): "And as regards speeches, it was hard to record the exact words spoken, both in cases where

<sup>1</sup> Thucydides was probably rather exceptional in the care he thought right to bestow on this subject; in Livy, for example, we get speeches which are mere fictions from the rhetorical schools.

I was myself present, and where I used the reports of others. But I have used language in accordance with what I thought the speakers in each case would have been most likely to say . . . *adhering as closely as possible to the general sense of what was actually spoken.*" On the other hand, while allowing that Luke uses large editorial liberty, it is certain that some of the Pauline speeches exhibit marked Pauline characteristics of diction. The subject is well dealt with by Alford (Prol. i. § ii. 17 *seq.*), but, as the point is important, some instances from the speech to the Ephesian elders (xx. 18-35) may be collected here :—

19. "Serving the Lord" : the verb translated "serving" is (with the exception of one saying of Christ, Matt. vi. 24 ; Luke xvi. 13) used of serving God or Christ *only* by Paul, and by him *seven* times, *e.g.* Col. iii. 24.
- "Humility" : elsewhere six times in Paul, and 1 Pet. v. 5.
- "With tears" : for this characteristic touch cf. 2 Cor. ii. 4 ; Phil. iii. 18.
24. "So that I might finish *my course*" : Paul's favourite metaphor, cf. Phil. iii. 12-14 (where the word rendered here "finish" is rendered "made perfect").
26. "I take you to record" : the verb only occurs here and Gal. v. 3 ; Eph. iv. 17.
28. "Purchased" : a peculiar verb which only occurs here and 1 Tim. iii. 13.
31. "Warn" : only here, and six times in Paul, *e.g.* 1 Cor. iv. 14.
32. "Which is able to build you up" : this metaphorical use of "build up" = "edify" (by which and "edification" it is often rendered) is distinctly Pauline ; see especially 1 Cor. xiv. 3, 4, 5, 12, 17.
- "The inheritance among all them which are sanctified" : cf. Eph. i. 18, "his inheritance in the saints."
34. "These hands," etc. : cf. 1 Cor. iv. 12.
- "My necessities" : the noun with a genitive of the person in want (the Greek has "of me") is only found in Paul.
35. "Labouring" : fourteen times in Paul and six times elsewhere.

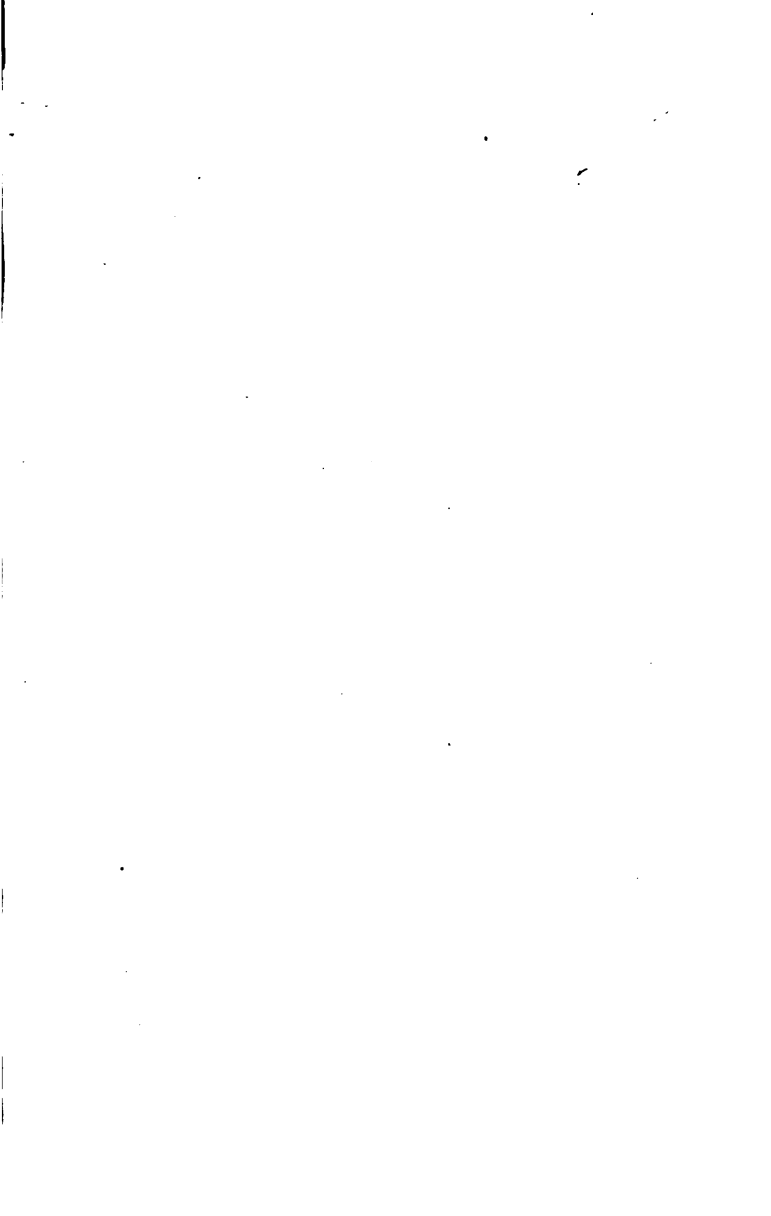
## CHRONOLOGICAL TABLE.

A.D.	
30	The Crucifixion.
34	Paul's conversion.
37	Paul returns to Damascus after three years' sojourn in Arabia (Gal. i. 17) and visits Jerusalem, from which he proceeds to Tarsus (ix. 30).
	Death of Tiberius and accession of Caligula. Herod Agrippa made Tetrarch of Batanaea, Trachonitis, and Auranitis.
41	Claudius Emperor. Herod Agrippa made King of Judaea.
43	Paul goes to Antioch, xii. 25.
44	Death of Herod Agrippa (ch. xii.). The "great dearth," xi. 28.
45	Paul's first missionary journey.
48	Agrippa the younger appointed King of Chalcis.
51	Council of Jerusalem, ch. xv.
52	Paul's second missionary journey, during which he spends one and a half years at Corinth (xviii. 11), which he leaves so as to be at Jerusalem for Pentecost A.D. 54.
53	Felix Procurator of Judaea.
54	Paul's third missionary journey, more than two years (xix. 31) of which are spent in Ephesus. Nero Emperor.
57	Paul leaves Ephesus for Macedonia (xx. 1).
58	Last journey to Jerusalem (xx. 4-xxi. 16).
58-60	The two years' imprisonment in Caesarea.
60	Felix superseded by Porcius Festus (xxiv. 27).
61	Arrival in Rome.
61-63	The two years' imprisonment at Rome "in his own hired house" (xxviii. 30).
64	July 19, the great fire at Rome, followed by Nero's persecution.

This table follows Meyer (5th edition), where a full conspectus of the various tables given by different critics may be seen. The date given for the appointment of Festus is approximately certain, and other dates are obtained by working backward from it.

### EXPLANATION OF TERMS USED IN THE NOTES.

- A. V. = the so-called "Authorized Version" of 1611.  
 R. V. = the Revised Version published in 1881.  
 LXX. = the Septuagint, a Greek translation of the Hebrew Scriptures made in Egypt about 250 B.C.  
 N. T. = New Testament.  
 O. T. = Old Testament.  
 Vulgate = Jerome's Latin version of the Bible, executed about 400 A.D.



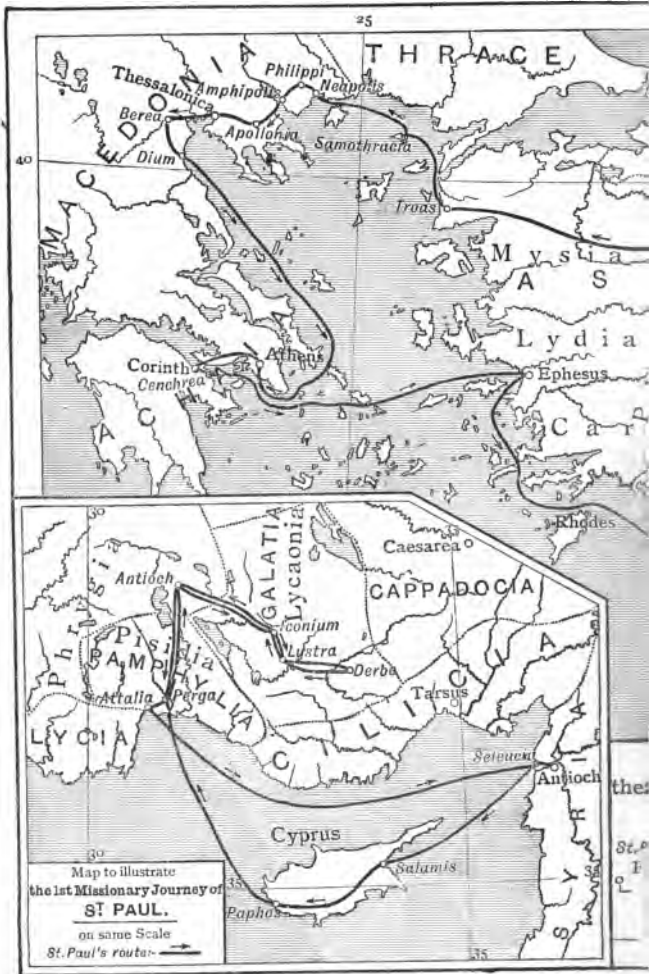












40

30

35

35

THRACE

MYSIA

LYDIA

CARIA

CAPPADOCIA

CILICIA

CYPRUS

Thessalonica

Amphipolis

Berea

Philippi

Neapolis

Apollohia

Samothracia

Troas

Corinth

Cenchrea

Athens

Ephesus

Rhodes

Caesarea

Antioch

Iconium

Lystra

Derbe

Tarsus

Attalia

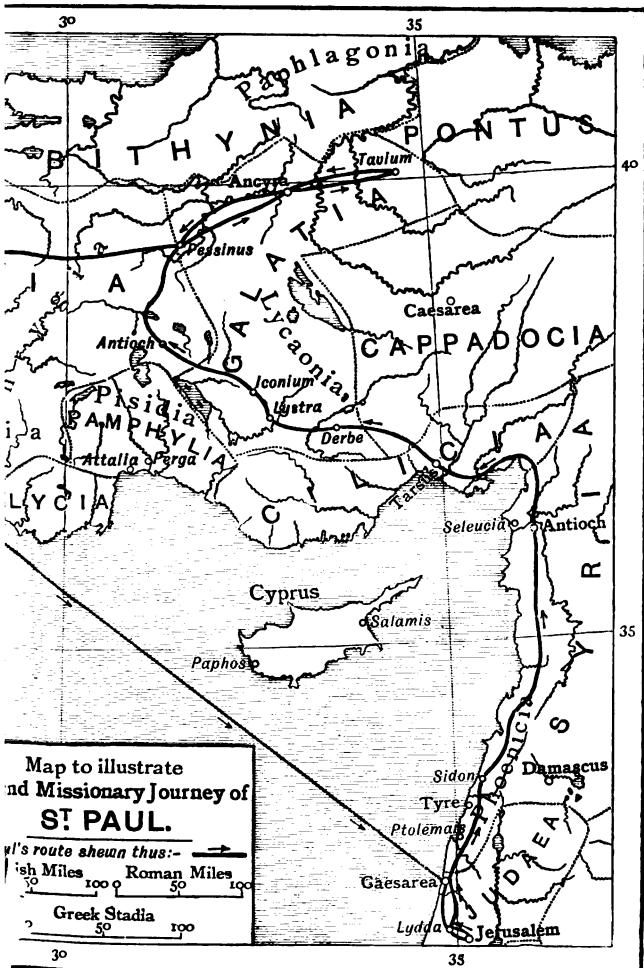
Pergal

Seleucia

Antioch

Salamis

Paphos

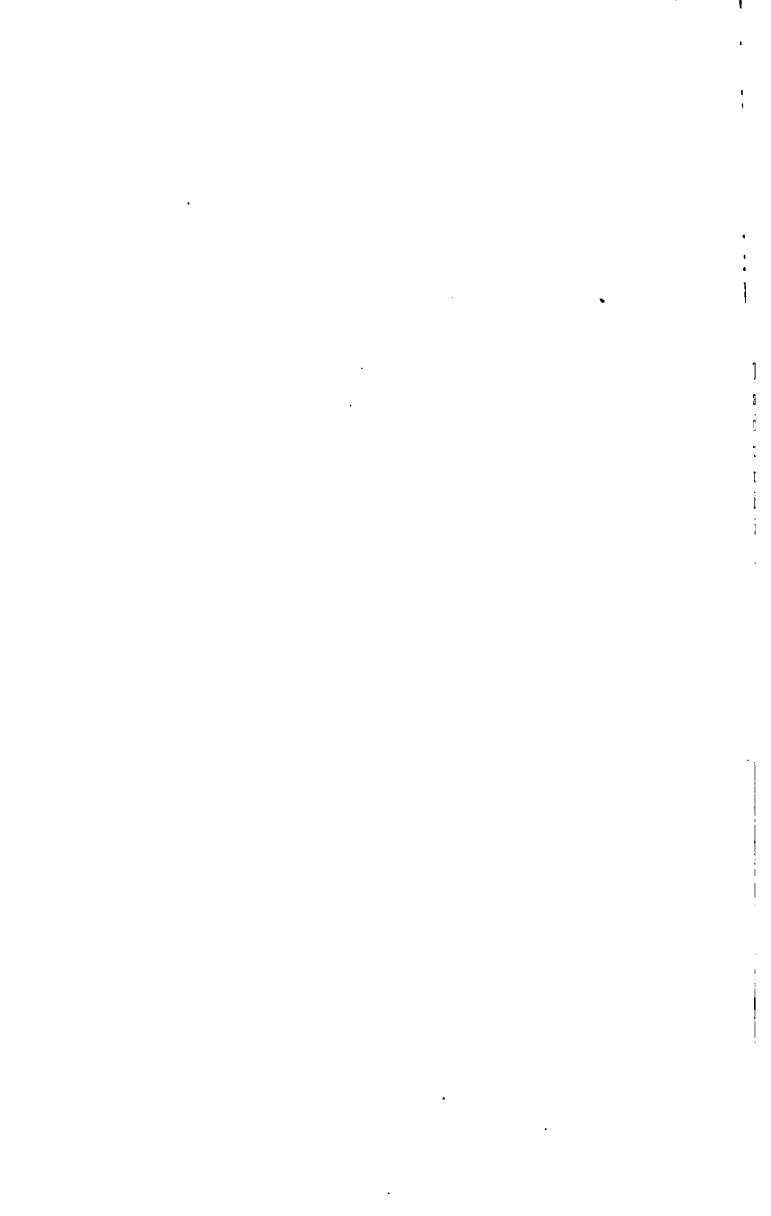


Map to illustrate  
 and Missionary Journey of  
**ST. PAUL.**

St. Paul's route shown thus: →

Nautical Miles 0 50 100    Roman Miles 0 50 100

Greek Stadia 0 50 100



## THE ACTS OF THE APOSTLES

THE former treatise have I made, O Theophilus, of 1  
all that Jesus began both to do and teach, until the 2  
day *in* which he was taken up, after that he through  
the Holy Ghost had given commandments unto  
the Apostles whom he had chosen: to whom also 3  
he shewed himself alive after his passion by many  
infallible proofs, being seen of them forty days, and

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### CHAPTER I

[1-14. JESUS, AFTER TEACHING HIS APOSTLES, ASCENDS INTO  
HEAVEN. THE APOSTLES RETURN TO JERUSALEM.]

**1. The former treatise:** "the Gospel according to St. Luke," which also commences with a formal inscription to Theophilus, Luke i. 1-4.

**former:** the Greek has "first," an inaccurate use of the superlative common in many languages.

**Theophilus** (= "dear to God"): from the epithet "most excellent," which is applied to Felix twice, xxiii. 26, xxiv. 3; to Festus, xxvi. 25; and to Theophilus, Luke i. 4, it has been inferred that Theophilus held some high official position.

**began both to do . . .:** the work which Jesus "*began*" on earth is regarded as *continued* by the Apostles with the aid of Jesus in heaven. Luke marks his second narrative as a natural and necessary sequel to his first.

**3. shewed himself:** *e.g.* on the mountain in Galilee, Matt. xviii. 16; to the eleven as they sat at meat, Mark xvi. 14; at the Sea of Tiberias, John xxi. 1-23.

**passion:** see Glossary.

**infallible proofs:** R.V. "proofs," rightly. The Greek word

speaking of the *things* pertaining to the kingdom of  
 4 God : and, being assembled together with them,  
 commanded them that *they* should not depart from  
 Jerusalem, but wait for the promise of the Father,  
 5 which, *saieth he*, ye have heard of me. For John  
 truly baptized with water ; but ye shall be baptized  
 6 with the Holy Ghost not many days hence. When

is defined by Aristotle as a "necessary (*i.e.* indisputable) sign" ; hence the addition of "infallible" in A.V.

**being seen** : R.V. rightly "appearing." The original verb seems to describe transitory appearances attended with miraculous circumstances. The substantive derived from it is rendered "vision," xxvi. 19, etc. ; Luke i. 22, xxiv. 23.

**forty days** : R.V. "by the space of forty days." The length of time is given here only. At the flood "it rained upon the earth forty days," Gen. vii. 4 ; Moses was in the mount forty days, Ex. xxiv. 18 ; Jesus fasted forty days, Matt. iv. 2.

**pertaining to** : see Glossary.

**the kingdom of God** : this phrase occurs thirty-three times in Luke and fifteen times in Mark, but Matthew almost always has "the kingdom of heaven." It represents that kingdom which the Messiah was sent to establish. The meaning attached to it has naturally varied with the belief held as to the person and purpose of the Messiah. The Jews looked for a restoration of their empire as it had been in the days of David. The same feeling was entertained by the first disciples, cf. ver. 6, Matt. xx. 21, and only gradually disappeared. On the other hand, in their widest sense, the words may include (1) the spiritual kingdom which our Lord came to establish on earth, (2) His kingdom in heaven.

**4. being assembled** : the margin gives "eating" ; but this meaning of the Greek word, though adopted in the Vulg. *convescens*, has no authority, and is probably due to a comparison of passages such as Luke xxiv. 41 ; John xxi. 12, where the risen Jesus is described as "eating" with His disciples.

**commanded** : R.V. "charged." Cf. carefully Luke xxiv. 49. **the promise of** (*i.e.* given by) **the Father** is the Holy Spirit, cf. ii. 33.

**which . . .** : R.V. "which, *said he*, ye heard from me." The words "*said he*," as the italics show, are not in the original Greek. For a like transition to direct speech cf. Luke v. 14.

**5.** See John's own words, Matt. iii. 11.

**not many days hence** : at Pentecost (see chap. ii.), ten days

they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto 7 them, It is not for you to know *the* times or *the* seasons, which the Father hath put in his own power. But ye shall receive power, after that the 8 Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these 9

after the Ascension. In the Church Calendar Ascension Day is the fortieth day after Easter, and Whitsunday the tenth day after Ascension Day.

6. At this point the regular narrative of the Acts begins, viz. with an account of the Ascension. **therefore** connects it with the brief introduction and summary of vv. 1-5, which in its turn connects the Acts with the Gospel.

R. V. rightly here commences a fresh paragraph.

**Lord**: the Greek word means (1) "having strength" or "power," (2) "master," "lord," *dominus*. It is frequently applied to men, e.g. xvi. 30; Matt. xxi. 30, "I go, Sir"; to an angel, x. 4; but especially in the Septuagint to God (e.g. Gen. ii. 15, "the Lord God"; Acts ii. 34, "the Lord said unto my lord"), and so it is used in prayer to God the Father, e.g. i. 24, iv. 29. Its chief use, however, in N.T. is as applied to Jesus "the Master," cf. xix. 5, 10, 13, 17; and in prayer to Him, vii. 59.

**at this time**: emphatic. "Is it *now* that thou dost re-establish?" The resurrection of Jesus and His subsequent words about "the kingdom of God" (ver. 3) had rekindled their hopes of the immediate re-establishment of an earthly Jewish empire. The "dost . . . restore" of R. V. is better than **wilt** of A. V.

**7. hath put in his own power**: R. V. "hath set within his own authority," adding in the margin as an alternative "hath appointed by his own authority." The phrase is a very strong one and indicates absolute control over the matter.

**8. ye shall be . . . earth**: the Acts themselves form the best commentary on these words, and the words themselves might be given as the best summary of the Acts.

We have first the preaching of the Gospel "in Jerusalem" until the martyrdom of Stephen; then the dispersion throughout Judaea and Samaria, viii. 1; Philip going down to Samaria, viii. 5, and afterwards Peter and John, viii. 14; then the con-

*things*, while they beheld, he was taken up ; and a  
 10 cloud received him out of their sight. And while  
 they looked stedfastly toward heaven as he went  
*up*, behold, two men stood by them in white apparel ;  
 11 which also said, Ye men of Galilee, why stand ye  
 gazing up into heaven ? this *same* Jesus, which is  
 taken up from you into heaven, shall so come *in*  
 like manner as ye have seen him go into heaven.  
 12 Then returned they unto Jerusalem from the mount  
 called Olivet, which is from Jerusalem a sabbath  
 13 day's journey. And when they were come in, they

version of Paul "the Apostle of the Gentiles" and the vision of Peter ; finally a full account of the missionary labours of Paul and others, culminating in the establishment of the Gospel in Rome, the capital of the world.

**witnesses** : notice the first duty of an Apostle, and cf. iv. 33, x. 39, xiii. 31. The Greek word is the same as our "martyr" : among the Apostles James (xii. 2), Peter, and Paul were "witnesses" to Christ both in their life and death.

**9. received him** : so that He seemed to be supported by it. "A royal chariot," Chrysostom calls it.

**10. looked stedfastly** : the Greek verb (see Introduction, p. ix.) is used ten times in the Acts, and describes a somewhat strained, earnest gaze.

**toward heaven** : should be "into heaven," the phrase being repeated with quiet emphasis four times in these two verses.

**men** : cf. Luke xxiv. 4 ; so too an "angel" is called a man, x. 30. Cf. xi. 13.

**11. so . . . in like manner** : emphatic repetition.

**12. Olivet** : from Vulg. *Olivetum*, "the Olive-Garden," usually called "the Mount of Olives." It is a ridge about one mile long, running N. and S. on the east of Jerusalem, separated from it by the narrow ravine of the Kidron.

**a sabbath day's journey** : cf. Ex. xvi. 29, "Abide ye every man in his place, let no man go out of his place on the seventh day." This special command had been made by the Rabbis the basis of a general rule fixing the distance which might be lawfully traversed on the Sabbath at 2000 cubits (about six furlongs) : the space kept between the ark and the people in the wilderness (Josh. iii. 4), the distance to which the suburbs of a Levitical city extended (Num. xxxv. 5), and the traditional distance which separated the tabernacle from the farthest part of the camp.

went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip,

Many consider that Luke here describes the Ascension as taking place at some spot on the Mount of Olives distant a Sabbath day's journey from Jerusalem; and the present Church of the Ascension is on the central peak of the mountain, which is at about that distance. But this view does not agree with Luke xxiv. 50, where it is said that "Jesus led them out to over against Bethany," which is a village on the east slope of the Mount of Olives, "fifteen furlongs" (John xi. 18) from Jerusalem. Probably therefore Luke here gives the distance of the Mount of Olives from Jerusalem for the information of his Gentile readers, and does not fix the exact spot of the Ascension, which took place amid "the wild uplands which overhang Bethany, in a seclusion which would perhaps nowhere else be found so near the stir of a mighty city" (Stanley, *Sinai and Palestine*, ch. iii.)

13. an upper room: "the upper chamber," R.V. rightly. Possibly the same as that mentioned Mark xiv. 15, Luke xxii. 12, where the Last Supper took place. The upper chamber in a house was a large room suitable for gatherings, cf. xx. 8.

The following table gives the four lists of the Apostles to be found in the N.T.:—

Matthew x. 2	Mark iii. 16	Luke vi. 14	Acts i. 13
Andrew James John	Simon James John Andrew	Peter Andrew James John	John James Andrew
Bartholomew Thomas Matthew	Philip Bartholomew Matthew Thomas	Philip Bartholomew Matthew Thomas	Thomas Bartholomew Matthew
Thaddaeus Simon the Cananaean Judas Iscariot	James the Son Thaddaeus Simon the Cananaean Judas Iscariot	of Alphaeus Simon the Zealot "Judas of James" Judas Iscariot	Simon the Zealot "Judas of James" [Vacant]

In each list the twelve names fall into three groups of four, each group headed by the same name. The first two groups are identical in their composition. In the third it is necessary to identify Thaddaeus with "Judas of James." For the use of double names cf. ver. 23 n.



and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas <sup>14</sup> *the brother* of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

**Zelotes** : the Greek equivalent of the Chaldee word "Cananaean" (not Canaanite = "inhabitant of Canaan"). Simon belonged to the sect of the Zealots, who were noted for their fierce advocacy of the Mosaic ritual, and who assumed so prominent a position in the siege of Jerusalem.

**Judas (the brother) of James** : this assumes that he is "Judas (A.V. Jude) the brother of James" of Jude 1. R.V. rightly gives the natural rendering "*son* of James." He is referred to as "Judas, not Iscariot," John xiv. 22. Nothing else is known of him.

**14. with one accord** : a phrase of frequent occurrence in the Acts (*e.g.* ii. 1, 46, iv. 24, v. 12, xv. 25 ; but elsewhere in N.T. only Rom. xv. 6) with reference to the early Church, characterising and emphasising its *unity*.

**with the women and . . .** : R.V. rightly in margin, "with certain women and . . .," which is = "with certain women and (especially) Mary." Such women might be Mary Magdalene, Joanna, Susanna (Luke viii. 2), "Mary the mother of James and Joses," and Salome the mother of Zebedee's children (Matt. xxvii. 56).

**his brethren** : cf. Matt. xii. 46 ; Mark iii. 31 ; Luke viii. 19, "his mother and his brethren" ; mentioned with "his mother" and "his sisters," and their names given, "James and Joses and Simon and Judas," Matt. xiii. 56 ; Mark vi. 3 ; "his brethren," John vii. 9 ; "James the Lord's brother," Gal. i. 19.

The fact that they are *invariably* termed "brethren," and so often mentioned, as here, with "his mother," seems to make it certain that they were actually His brethren, the sons of Mary.

A strong desire, however, to make Jesus the only son of "the Virgin" has given rise to several theories, of which the two chief are :—

(1) A theory advanced first by Jerome, A.D. 383, that they were *cousins* of Jesus. To assign such a meaning to "brother" is distinctly contrary to its biblical usage (its application to a "nephew," Gen. xxix. 15, being exceptional and its frequent metaphorical use, *e.g.* i. 15, being quite distinct). The theory is built upon a series of assumptions, of which the first is that

And in those days Peter stood up in the midst 15 of the disciples, and said (the number of names together were about an hundred *and* twenty), Men 16

Mary had a sister also called Mary (a most improbable thing, and only supported by a very doubtful punctuation of John xix. 25), and that this Mary is identical with "Mary the mother of James and Joses," Matt. xxvii. 56. [It is sufficiently disproved by Lightfoot, *Galatians*, Excursus 2.]

(2) A theory held in very early times and strongly advocated by Epiphanius, Bishop of Constantia, A.D. 367, that they were the *sons of Joseph by a former wife*. According to Epiphanius, Joseph was eighty years old when betrothed to Mary. This theory, being purely suppositional, admits no proof or disproof. It is advocated by Lightfoot, who refers to the fact that the dying Jesus commended His mother to John (John xix. 26, 27), who took her unto his own home, as a "fatal objection" to her having had sons of her own.

[15-26. MATTHIAS IS CHOSEN TO SUCCEED JUDAS ISCARIOT.]

15. in those days: *i.e.* between the Ascension and Pentecost.

names: R.V. rightly "persons." For this Hebrew use Num. i. 2, 18, 20; Rev. iii. 4.

16. The clear and telling argument of this speech is so obscured in both A.V. and R.V. that it needs careful attention.

In it Peter brings forward a Messianic prophecy to show (1) that a certain event in the past was necessary, *viz.* the betrayal of Jesus by an Apostle; (2) that thereby a necessary duty is imposed upon them in the present, *viz.* the selection of a successor. This connection is emphatically marked in the Greek; for the first word in the speech is "it *was* necessary," and the first word of the second half is (ver. 21) "it *is* necessary." Both A.V. and R.V. neglect this plain fact and destroy the sense.

With regard to the first division of his speech, the method Peter adopts is not to give the prophecy first and the corresponding facts afterwards, but to give the facts first and the prophecy afterwards.

(a) He states that the prophecy had to be fulfilled which was spoken concerning Judas, and argues that its application must be to Judas, *because* Judas was an Apostle. (It will be seen that the prophecy refers to one who held an "overseership," so that the fact of Judas being an Apostle is the proof of its reference to him.)

*and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was  
 17 guide to them that took Jesus. For he was num-  
 bered with us, and had obtained part of this  
 18 ministry. (Now this *man* purchased a field with

(b) He then proceeds (ver. 18) further to prepare the way for the quotation of the prophecy by referring to another remarkable fact, viz. the purchase by Judas of a field and (i.) his suicide in that field, and (ii.) the consequent pollution of the field, which became "a field of blood" and uninhabitable.

Then he brings forward the prophecy, which accurately tallies with these facts, (b) (i.) as invoking a curse on the betrayer, (ii.) as referring to a "habitation" he possessed which is to be desolate and uninhabitable, and (a) as mentioning the betrayer as holding an "oversership" (= "bishoprick" of A.V., see R.V. margin).

**this scripture**: *i.e.* the passage of Scripture which he is about to quote, ver. 20. A.V. wrongly refers in margin to Ps. xli. 9.

**must needs have been fulfilled**: R.V. rightly "it was needful (*i.e.* necessary) that the scripture should be fulfilled." Throughout the Acts Jesus is regarded as the Messiah whom the Jewish Scriptures foretold. The circumstances of His life and death must therefore *necessarily* fulfil the prophetic passages of Scripture. It is the constant endeavour of the Apostles to show that the life and works of Jesus do accurately correspond with these prophecies. For the form **needs**, see Glossary.

**which . . . spake before**: the Psalmist spoke of his own troubles, but through his instrumentality the Holy Spirit foretold the sufferings and betrayal of the Messiah.

**was guide**: cf. Matt. xxvi. 47.

**17. for**: the Greek has "that," = "seeing that," "because."

**part**: R.V. "portion." The Greek word used, *clēros*, means (i.) "a lot"; (2) "a thing assigned by lot"; (3) "allotment," "portion." Hence *clerus* = "the clergy."

**ministry**: literally means "service." The original Greek word is connected with our word "deacon," which means "one who serves."

**18, 19. Now . . . of blood**: marked off in R.V. as a parenthesis, and generally regarded as an explanation inserted among Peter's words by the historian. But (1) such an insertion of a historical notice is unnatural, (2) the whole verse is rhetorical not narrative in style, and beyond all, (3) the words are absolutely necessary to Peter's argument. On the

the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the 19 dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.) For it is written in the 20 book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have 21

other hand, in ver. 19, "in their proper tongue," and "that is to say the field of blood," are clearly explanations inserted—perhaps awkwardly, but very naturally—by Luke writing in Greek for Greek readers, who would not have understood the word *Akeldama*.

**purchased**: *i.e.* "acquired a field from the reward of his guilt," *i.e.* from the thirty pieces of silver which the chief priests had covenanted to give him. Cf. Matt. xxvi. 14-16 and xxvii. 3-8, where the account given differs considerably from that given here.

**headlong**: lit. "face foremost." The words indicate suicide by jumping or falling from a height of some sort, and the suicide is clearly referred to as connected with the field.

**burst asunder**: the Greek word connotes "burst asunder with a noise."

**insomuch as that field is called**: should be "so that that field was called." The fact, Peter says, became so notorious "that the field was called Aceldama." Luke then, for the benefit of Theophilus and his Greek readers, explains this word as meaning "in their tongue" (*i.e.* in the tongue of Peter and his hearers) "the field of blood."

**proper tongue**: see Glossary.

**the field of blood**: until then it had been "the potter's field."

**20. Let his habitation be desolate**: Ps. lxxix. 25. David and his kingdom are types of the Son of David and His kingdom. Hence words used of his own enemies by David are applied to the enemies of the Messiah, or referred specially to one such enemy as here. The 69th Psalm is often quoted, *e.g.* Matt. xxvii. 36, 38; John xix. 28, 29, and seems to have been regarded as peculiarly prophetic of the Messiah.

**his bishoprick** . . . : quoted from Ps. cix. 8. "Bishop" literally means "overseer," and is derived from the Greek word here used. R.V. "office," and in margin "overseership."

**21.** The Greek begins "it is needful (or 'necessary') therefore." A.V. and R.V., by putting the first word of the Greek

22 accompanied with us all the time that the Lord Jesus  
 went in and out among us, beginning from the  
 baptism of John, unto *that same day* that he was  
 taken up from us, must one be ordained *to be* a  
 23 witness with us of his resurrection. And they  
 appointed two, Joseph called Barsabas, who was sur-  
 24 named Justus, and Matthias. And they prayed,  
 and said, Thou, Lord, which knowest the hearts of  
 all *men*, shew whether of these two thou hast chosen,  
 25 that *he* may take part of this ministry and apostle-  
 ship, from which Judas by transgression fell, that

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*fortieth* in English and rendering "must," entirely destroy the connection with the words "it was needful" in ver. 16.

**accompanied** : see Glossary.

**went in and out** : of habitual daily intercourse. Cf. ix. 28 ; Ps. cxxi. 8 ; 1 Sam. xxix. 6 ; John x. 9.

**22. the baptism of John** : which immediately preceded the public ministry of Jesus, cf. Luke iii.

**23. they** [*i.e.* the whole company] **appointed** : rather "put forward," as R.V.

Nothing is known of either of these men. **Joseph's** regular name was "Joseph Barsabbas," *i.e.* son of Sabbas, it being common thus to distinguish men by adding the name of the father : cf. Matt. xvi. 17, Simon Barjona ; Acts xiii. 6, Bar Jesus. To this name was often added an additional name, a sort of surname (cf. "was surnamed"), sometimes expressing some personal characteristic, cf. iv. 36, x. 5, frequently Latin in form, for use no doubt in dealing with non-Jews, and often similar in sound to the Hebrew name, as here Joseph Justus ; cf. xiii. 9, Saul, Paul. The surname *Justus* was not uncommon (cf. Col. iv. 10) with Jews and proselytes, and denoted obedience and devotion to the Law.

**Matthias** : short for Mattathias = "the gift of God," a common Jewish name.

**24. which knowest the hearts** : emphatic. He who knows the heart must judge right. The same phrase is applied to God, xv. 8. See the prayer in the Communion Service, "Almighty God, unto whom *all hearts be open*" ; and compare Peter's words to Jesus, John xxi. 17 : "Lord, thou knowest all things."

**show** : rather "appoint the one of these two whom . . ." It is the word rendered "appointed," Luke x. 1.

**whether** : see Glossary.

**25. part of** : should be "place in," as A.V.

he might go to his own place. And they gave forth<sup>26</sup> their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

And when the day of Pentecost was fully come,<sup>2</sup> they were all with one accord in one place. And<sup>2</sup> suddenly there came a sound from heaven as of a

**his own place**: euphemism. Judas was chosen for the "place" of an Apostle; he had chosen "his own place" for himself. In Num. xxiv. 25, "Balaam returned to his own place" was interpreted by the Rabbis of Gehenna. The word **own** is expressed very emphatically in the Greek.

**26. gave forth their lots**: rather "cast lots for them." Decision by lots is very frequent in O.T. The scapegoat was chosen from two by lot (Lev. xvi. 7-10); Moses ordained (Num. xxxiv. 13) that the inheritance of the twelve tribes should be assigned by lot, and Joshua so assigned it (Josh. xiv. 2, xviii. 6), an instance which would naturally be considered here in filling up the number of the *twelve* Apostles, who represent the *twelve* tribes (cf. Luke xxii. 30).

## CHAPTER II

### [1-13. THE HOLY SPIRIT IS Poured UPON THE APOSTLES.]

**1. Pentecost**: a feast, as its name (= "the fiftieth day") implies, held on the *fiftieth* day from the second day of the Passover, on which day a sheaf of the "first-fruits" was "waved" before the Lord, whereas at Pentecost a sacrifice was made for the *completion* of the harvest. It is also called the "feast of weeks" from the "numbering seven weeks" from the Passover.

The Passover, Pentecost, and the Feast of Tabernacles were the three great feasts of the year, on which all males were "to appear before the Lord in the place that he shall choose" (Deut. xvi. 16). Whitsunday, on which the sending of the Holy Spirit is commemorated, is the tenth day after Ascension Day, and so fifty days from the day when "Christ our passover was sacrificed for us."

**all**: all the believers in Jesus.

**2.** Note that it is not "the sound of a . . . wind," but "as of a wind." So too "like as of fire." The nearest resemblances were these, but they were but resemblances: the reality was something far higher.

rushing mighty wind, and it filled all the house  
 3 where they were sitting. And there appeared unto  
 them cloven tongues like as of fire, and it sat upon  
 4 each of them. And they were all filled with the  
 Holy Ghost, and began to speak with other tongues,  
 5 as the Spirit gave them utterance. And there were  
 dwelling at Jerusalem Jews, devout men, out of

**3. cloven** : rather "distributing themselves," *i.e.* one to each, as R.V. in margin. This is shown by what follows, "and it sat," for the verb is singular, showing that the writer thinks of the fiery tongues as now distributed, so that one sat upon each individual. For the resting of a *flame* on the head as a sign of divine favour, cf. Virgil, *Aeneid*, ii. 683 :

Over the head of Iulus a pointed flickering fire  
 breaks into light.

**4. they were all filled with the Holy Ghost** : there is some danger of forgetting that this was the main fact, of which the "speaking in tongues" was but a *transitory* consequence.

**other tongues** : *i.e.* different to their own. With regard to this event nothing is known but what Luke tells us. From his words it is clear (1) that he describes the speakers speaking in languages they did not know before, and the hearers *understanding* them, vv. 8 and 11 ; (2) that the event is described as exceptional and accompanied by great excitement, ver. 13 ; (3) that it is connected not with teaching but with praise and adoration, ver. 11. Cf. x. 46-48, where "speaking with tongues" is also spoken of as an exceptional event and connected with glorifying God ; and xix. 6, where it is again exceptional and distinguished from prophesying or preaching.

"Speaking with tongues" seems to have been used as a *regular* form of worship in the Corinthian Church. St. Paul describes the practice at length 1 Cor. xiv., but it is clear that, as in use there, it differed from what is described here, for he dwells on the fact that the utterances could *not* be understood without an interpreter. He also distinctly deprecates the practice : he speaks of it as inferior to preaching, and adds (ver. 19), "I would rather speak five words with my understanding that I might instruct others also, than ten thousand words in a tongue." Mark xvi. 17, where "to speak with new tongues" is promised by Jesus, is a doubtful passage, and some ancient authorities omit "new" ; see R.V.

**5. dwelling** : including those who were staying in Jerusalem for the feast, as well as those who had returned to reside there,

every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and

either hoping for "the consolation of Israel," like Simeon (Luke ii. 25), or desiring to die and be buried in the Holy City.

**6. when this** (*i.e.* the rumour) **was noised abroad** : R.V. better, "when this sound was heard," referring to the "sound" of ver. 2.

**confounded** : see Glossary.

**7. amazed** : see Glossary.

**Galileans** : all the Apostles (except perhaps Judas Iscariot) and many of the disciples came from Galilee, the chief scene of Jesus' labours. The word is here used in its simple geographical sense : as Galilaeans, their natural language was Aramaic, not the language of any of the nations about to be named.

There is no trace of contempt in the word here, although Galilee was looked down upon (*cf.* John vii. 52), nor is there any reference to the Galilaean "accent" (*cf.* Mark xiv. 70), for it is a question not of difference of accent but of "tongue" or "language," v. 8.

**9. Parthians . . .** : *i.e.* Jews who had settled and become naturalised in those districts. They were known as "Jews of the dispersion"; *cf.* xxi. 21. They may be divided into four divisions :

(1) The **EASTERN** or **BABYLONIAN**, originating in the carrying away of the ten tribes by Shalmaneser, B.C. 721 (2 Kings xviii. 11), and of Judah and Benjamin under Nebuchadnezzar, B.C. 588 (2 Kings xxiv.)

(2) The **SYRIAN**, due to the removal of Jewish colonists by Seleucus Nicator (B.C. 312-280) from Babylon to the West. Antiochus the Great also removed 2000 Jewish families from Judaea to Lydia and Phrygia.

(3) The **EGYPTIAN**, due to the Jewish settlements established in Alexandria by Alexander and Ptolemy I., where, at the Christian era, Jews formed two-fifths of the population : *cf.* xviii. 24 n.

(4) The **ROMAN**, Jews brought to Rome by Pompey after his occupation of Jerusalem, B.C. 63, and settled on the other side of the Tiber.



Elamites, and the dwellers in Mesopotamia, and in  
 10 Judea, and Cappadocia, in Pontus, and Asia, Phrygia,  
 and Pamphylia, in Egypt, and in the parts of Libya  
 about Cyrene, and strangers of Rome, Jews and  
 11 proselytes, Cretes and Arabians, we do hear them

The text corresponds to these four historical and geographical divisions: (1) Parthians . . . Mesopotamia, (2) Judaea . . . Pamphylia, (3) Egypt . . . Cyrene, (4) sojourners from Rome.

The Cretes (=R.V. Cretans) and Arabians are mentioned last—somewhat awkwardly—as not falling into any group.

**Parthians**: put first as most important; their empire at this time extended from India to the Tigris.

**Medes**: a name strictly applied to a people of Western Asia, who were merged with the Persians into one powerful empire by Cyrus the Great (B.C. 559). They were subdued by Alexander the Great, and after his death soon absorbed by the Parthians. The Greek writers use the word vaguely = "Persians," "the inhabitants of the Persian kingdom."

**Elamites**: "inhabitants of Elam," a district south of Assyria and east of Persia, with Susa (Shushan) for its capital.

**Mesopotamia**: between the Euphrates and Tigris.

**Judea**: clearly not Judaea as distinguished from Samaria (cf. i. 8), but "the land of the Jews," *i.e.* Palestine, and perhaps some part of Syria. It is naturally placed at the head of the second group, with which it is geographically connected.

**Cappadocia**: extends from Mount Taurus northward to Pontus, which extends to the Euxine. **Phrygia** lies inland, west of Cappadocia; **Pamphylia**, on the south coast, west of Cilicia.

**Asia**: as throughout the Acts = the Roman province of Asia, comprising Mysia, Lydia, and Caria, with Ephesus for its capital.

**10. the parts about Cyrene**: a singularly fertile district, now Tripoli. "Simon a Cyrenian" is mentioned Matt. xxvi. 73.

**strangers of Rome**: R.V. better "sojourners from Rome."

**Jews and proselytes**: in apposition with and defining *all* the preceding proper names. This would have been clear but for the addition of the "Cretes and Arabians," apparently as a sort of afterthought, to what was already a complete and symmetrical list.

**proselyte**: lit. "one who comes" (to join a religion). Instances in the O.T. are Uriah the Hittite and Araunah the Jebusite. Matt. xxiii. 15 refers to the zeal shown for "making proselytes." For the number of Jews and Jewish proselytes

speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, 12 saying one to another, What meaneth this? Others 13 mocking said, *These men* are full of new wine.

But Peter, standing up with the eleven, lift up 14 his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are 15 not drunken, as ye suppose, seeing it is *but* the third hour of the day. But this is that which was 16

in Italy, cf. Tacitus, *Annals*, ii. 85, who refers to a decree made by Tiberius (A.D. 19) whereby "5000 freedmen infected with that superstition" were banished to Sardinia, and the rest had to leave Italy if they should not by a certain day give up their unholy rites.

**12. in doubt**: see Glossary, *s.v.* doubt.

**13. new wine**: so both A.V. and R.V.; but Pentecost came *before* the vintage. The word describes raw young wine with fermentation still going on, indigestible and intoxicating. For the sense cf. Eph. v. 18: "Be not drunk with wine . . . but be filled with the Spirit."

#### [14-36. PETER SHOWS THAT JESUS IS THE CHRIST.]

**14.** Peter's object is to explain and justify what has occurred, his whole argument being from the fulfilment of prophecy. Signs and wonders were to accompany the coming of Messiah, and the speaking with tongues is one of these signs. Moreover, that Jesus is Messiah (Christ) is shown by His works (ver. 22), and especially by His death and resurrection, which exactly fulfil the words of David.

**standing up, lift up his voice, said**: these introductory words mark the importance of the speech. This pictorial use of **standing up** is a marked peculiarity of Luke, being used by no other writer in N.T. Cf. Luke xviii. 11, 40, xix. 8; Acts v. 20, xvii. 22, xxvii. 21.

**this**: namely "that these men are not drunk."

**15. seeing**: see Glossary.

**third hour**: the Jews, like the Romans, divided the time between sunrise and sunset into twelve equal parts, which would vary in length according to the time of year. At the equinoxes the "third hour" would be 9 A.M. It was the first hour of prayer, and the time of the offering of the morning

17 spoken by the prophet Joel ; And it shall come to  
 pass in the last days, saith God, I will pour out of my  
 Spirit upon all flesh : and your sons and your daughters  
 shall prophesy, and your young men shall see visions,  
 18 and your old men shall dream dreams : and on my  
 servants and on my hand-maidens I will pour out in  
 19 those days of my Spirit ; and they shall prophesy : and  
 I will shew wonders in heaven above, and signs in the  
 earth beneath ; blood, and fire, and vapour of smoke :  
 20 the sun shall be turned into darkness, and the moon  
 into blood, before *that* great and notable day of the

sacrifice in the temple. Before it no pious Jew might eat or drink.

16. **this is that** : *i.e.* "this, which is happening, is identical with (the fulfilment of) what was spoken . . ."

The quotation is from Joel ii. 28-32, and closely follows the LXX.

17. **in the last days** : Joel has simply "afterward," but himself proceeds to define the time as "in those days" and "the day of the Lord" (Joel ii. 29, 31) ; Peter therefore, interpreting the prophecy as foretelling Messiah's kingdom, naturally substitutes for "afterward" the well-known phrase "the last days," which is frequently used to indicate the time of Messiah's coming (*e.g.* Is. ii. 2 ; Micah iv. 1), and which Peter would naturally use of the time when he was speaking, for the Apostles regarded themselves as living "in the last days" and looked forward to the coming of Christ in glory in the near future (*cf.* Heb. i. 2).

18. The Hebrew text of Joel has "the servants and the handmaids," *i.e.* actual servants. Peter follows LXX.

19. Joel (both Heb. and LXX.) has : "I will shew wonders in the heavens and in the earth." The added words "above" and "below" seem to be introduced to make the antithesis between what should happen in heaven and on earth clearer. In *heaven* there are to be "wonders," "prodigies" (such as changes in the sun) ; on *earth*, "signs" (events which symbolise some great change). The next words illustrate these "wonders" and "signs" in *inverse* order, and therefore "blood and fire" must be taken as "bloodshed and devastation by fire," and not "bloody and fiery appearances." *Cf.* the prediction by Jesus of wars on earth and portents in heaven (Matt. xxiv. 6, 29).

20. **that day of the Lord** : the second coming of Messiah in glory. **notable** : the Hebrew has "terrible," but the Greek adjective which Luke employs—"manifest" (in the Vulg.

Lord come : and it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by

*manifestus*), and describes a day which will be "clearly visible" to all in its occurrences and meaning. From it is derived the substantive "Epiphany," which Paul (2 Thess. ii. 8 ; 1 Tim. vi. 14) twice uses of "the second coming," but which we use of the "manifestation" of Christ to the Gentiles : see Collect for the Epiphany.

**22. Jesus of Nazareth :** the names applied to our Lord in the Acts deserve careful study.

(1) **JESUS** is His name as a *man*. It is an ordinary name, being the Greek form of Joshua (cf. vii. 45, "brought in with Jesus"), which is contracted from Jehoshua="the help of Jehovah" or "Saviour," cf. Matt. i. 21.

**JESUS OF NAZARETH** is used when reference is made to Jesus as a man needing thus to be identified (cf. carefully John xviii. 5, 7, xix. 19 ; Acts vi. 14, xxvi. 9, and the very interesting instance xxii. 8 with note). In the absence of surnames, this addition of their birthplace is one of the best known methods of identifying individuals. In the healing of the impotent man (iii. 6 and iv. 10) Peter twice speaks of "Jesus Christ of Nazareth," thus (1) clearly identifying the person, (2) giving Him the title in virtue of which the act of healing is performed.

(2) **CHRIST** [in R.V. always "*the* Christ"], "the anointed one," is a rendering of the word "Messiah" (cf. John i. 41), the word applied by the Jews to the Great Deliverer whom the Prophets foretold. He is described as "the anointed one" because priests and kings were anointed, and He was to be *the* Priest and *the* King. The descent of the Holy Spirit at His baptism is regarded as the "anointing" of Jesus, cf. Luke iv. 18 ; Is. lxi. 1 ; Acts x. 38.

(3) **JESUS CHRIST** has not in the Acts yet become a mere name, but involves a statement, viz. the identity of the man Jesus with Messiah. "Jesus Messiah" may be compared, as an appellation, with "*Caesar Imperator*" or "*Victoria Regina*." To prove the claim of the man Jesus to the title "Christ" is one main purpose of the Acts. As ascribing the title Messiah to Him, the name "Jesus Christ" is very frequently assigned to our Lord when authority, power, or dignity is ascribed to Him, e.g. ii. 38, iv. 10, ix. 34. The following passages are instances of the use of **CHRIST** as applied to Jesus : ii. 36="made Jesus (to be) Messiah" ; iii. 20 (cf. A.V. and R.V.),

miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know ;  
 23 him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked  
 24 hands have crucified and slain : whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.  
 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on

v. 42 (cf. A.V. and R.V.), xvii. 3, xviii. 5, 28. [In xxiv. 24 "the faith in *Christ Jesus*" is quite unlike any of these, and being doubtfully supported is probably wrong.]

**approved** : a strong word = "clearly shown," "pointed out specially" or "apart from others"; it expresses *clearness* and suggests *certainty*. See Glossary.

of [i.e. "by"] **God** : rather "*from* God," from whom He received His mission and authority, cf. Gal. i. 1. Notice how Peter marks the *divine* origin of the mission of Jesus by emphatic repetition of the word "God," vv. 22-24, 32, 33, 36.

**miracles** [R.V. "mighty works," margin "powers"], **wonders, signs** : the same acts viewed in different lights, (1) as indicating *power* in the person doing them, (2) as exciting *wonder* in the persons *seeing* them, (3) as being *signs* from which inferences can be drawn.

**23. determinate** : see Glossary.

**foreknowledge** : the death of Jesus is described as willed and known beforehand by God, and for that reason alone possible.

**by wicked hands** : rather "through the instrumentality of lawless men," i.e. the Roman soldiers. The Jews did not actually crucify Jesus.

**24. pains** : R.V. rightly "pangs." The "pangs of death" had laid hold of Jesus; from this "hold" God had "loosed" Him. The phrase "pangs of death" is from LXX. of Ps. xviii. 4; cf. Prayer Book Version with A.V. and R.V. [The Hebrew gives "snares" or "traps" of death, death being compared to a hunter. Having regard to the sense of "loosed" and "be holden," and to the fact that Peter was not speaking in Greek but to Jews, it is possible that he used the word "snares," and Luke has replaced it by the well-known LXX. rendering.]

For the form **holden**, see Glossary.

**25. I foresaw** : rather "saw before me," i.e. present. **the Lord** = Jehovah. The quotation comes almost verbatim from LXX. of Ps. xvi. 8-11. Peter argues that the words of David

my right hand, that I should not be moved : therefore did my heart rejoice, and my tongue <sup>26</sup> was glad ; moreover also my flesh shall rest in hope : because thou wilt not leave my soul in hell, neither <sup>27</sup> wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life ; thou <sup>28</sup> shalt make me full of joy with thy countenance. Men <sup>29</sup> and brethren, let me freely speak unto you of the

could not all have been spoken of himself alone, especially ver. 27, and should rather be regarded as applicable to Messiah in His hour of trouble ; he therefore interprets them of Messiah, who is regarded as uttering them as an expression of his trust in Jehovah, even when "held" by "the pangs of death."

**on my right hand** : in the position of a defender : the advocate stood at his client's right hand, cf. Ps. cix. 31.

**26. moreover** : emphatic. "*Nay more* my flesh (*i.e.* my actual body) shall dwell awhile (*i.e.* in the grave) supported on hope."

**rest** : R.V. rightly "dwell" ; it is the word rendered "lodge," Matt. xiii. 32.

**27. in hell** : R.V. "in Hades," *i.e.* "the unseen world." Hades represents the Heb. *sheol*, "the grave" (*e.g.* Gen. xxxvii. 35), a very negative word, "the place not of the living but of the dead." It is often used *locally* as the opposite of "heaven," *e.g.* Job xi. 8 : cf. Matt. xi. 23 ; Luke x. 18. Neither *sheol* nor Hades denotes a place of punishment ; even in Luke xvi. 23, "in Hades he lift up his eyes," the marked addition of the words "being in torments" shows that the idea of torment is in no way involved in the word. "Death" and "Hades" are strictly parallel terms : he who "is dead" is "in Hades." The word is used four times in Revelation, and always with "death."

From this passage are derived the words of the Apostles' Creed, "He descended into hell." The English word "hell" is derived from "helan" = to hide. The bad sense which attaches to it is due to its having been employed as a rendering not only of *Hades* but also of "Gehenna," *e.g.* Matt. v. 22.

**28. the ways of life** : *i.e.* as applied by Peter to Jesus = His rising from the dead. So too the next words describe His ascension and position in heaven enjoying the presence of Jehovah.

**29. let me . . . speak** : should be "I may . . . speak," the sense being "I may speak freely to you about David," for you are Israelites and know (1) the facts of his death and burial, and (2) his hopes and predictions about his descendant, the Messiah.

patriarch David, that he is both dead and buried,  
 30 and his sepulchre is with us unto this day. There-  
 fore being a prophet, and knowing that God had  
 sworn with an oath to him, that of the fruit of his  
 loins, according to the flesh, he would raise up Christ  
 31 to sit on his throne; he seeing *this* before, spake of  
 the resurrection of Christ, that his soul was not left  
 32 in hell, neither his flesh did see corruption. This  
 Jesus hath God raised up, whereof we all are wit-  
 33 nesses. Therefore being by the right hand of God  
 exalted, and having received of the Father the  
 promise of the Holy Ghost, he hath shed forth  
 34 this, which ye now see and hear. For David is  
 not ascended into the heavens: but he saith himself,  
 The Lord said unto my Lord, Sit thou on my right

**patriarch** = "first father," "chief father"; usually applied to Abraham or the sons of Jacob (cf. vii. 8) as the great "original fathers" of the race; here to David as head of the family from which Messiah was to come.

**his sepulchre**: (cf. 1 Kings ii. 10; Neh. iii. 16) said to have been opened and robbed by Hyrcanus B.C. 134, and again by Herod.

**30. an oath**: cf. 2 Sam. vii. 16 with Ps. cxxxii. 11. The verse should run as R.V., "That of the fruit of his loins he would set *one* upon his throne."

**32.** Brings home and sums up the argument. David foretold that Messiah should rise from the dead; this man Jesus (cf. 22) God did raise from the dead; therefore Jesus is Messiah.

**33. by the right hand**: the "at the . . ." of R.V. margin is wrong as a translation. But "exalted by the right hand to the right hand" is a fair deduction from the Greek, cf. 34.

**therefore**: God's raising Him to heaven is the natural sequel to His raising Him from the grave.

**the promise of the Holy Ghost**: *i.e.* the Holy Spirit which had been promised, cf. i. 4.

**shed forth this**: referring to ver. 17. **this which**: *i.e.* the phenomenon which you have just witnessed, which was an "outpouring of the Holy Spirit."

**34. for David . . .**: "A dilemma. The prophet is speaking either of himself or of the Messiah: not about himself, ver. 29, therefore about the Messiah."—Bengel.

**sit thou . . .**: *i.e.* "Be thou a sharer of my throne and power"; cf. Matt. xx. 21. A common Eastern expression.

hand, until I make thy foes thy footstool. Therefore <sup>35</sup> let all the house of Israel know assuredly, that <sup>36</sup> God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard *this*, they were pricked in <sup>37</sup> *their* heart, and said unto Peter and *to* the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized <sup>38</sup> every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, <sup>39</sup> and to your children, and to all that are afar off, even

35. *until* . . . : indicates complete subjugation, cf. Josh. x. 24.

36. *that same Jesus* : should be "him . . . even this Jesus" ; see R.V. A strong assertion (for the second time, cf. 32) of the identity of Messiah and the man Jesus, introducing also the powerful contrast between Messiah whom God glorified and Jesus "whom you crucified."

*whom ye have crucified* : R.V. rightly places these words last ("the sting is in the tail," says Bengel) and omits "have." *ye* is emphatic.

#### [37-47. THE EFFECTS OF PETER'S SERMON. THE CONDITION OF THE EARLY CHURCH.]

37. *they were pricked* : they felt the sting of his words, felt *compunction* [*compungo* = "I prick"].

38. *be baptized* : in accordance with the command of Jesus, Matt. xxviii. 19. *in the name* : the same phrase is used, x. 48, and "*into* the name . . ." viii. 16, xix. 5. Luke does not give the *form* of words used in baptism by the Apostles, but merely states the *fact* that they baptized those who acknowledged Jesus as Messiah or as Lord. The Church has made the words of Jesus (Matt. xviii. 19) into a baptismal formula : "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

*for the remission* : R.V. "*unto* the remission." The object or aim of the baptism is meant.

*the gift of the Holy Ghost* : the Holy Spirit is itself the gift.

39. *the promise* : *i.e.* the promise contained in the quotation from Joel, ver. 18.

*all that are afar off* : *i.e.* to the whole heathen world, cf.



40 as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.  
 41 Then they that gladly received his word were baptized: and the same day there were added *unto*  
 42 *them* about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

21, which verse Paul (Rom. x. 13) quotes as proving that there is to be no distinction between Jew and Gentile. In Eph. ii. 13, addressing the Gentiles, he says, "Ye who were once far off." The command of Jesus (Matt. xxviii. 19) is clear, "Go and teach all nations"; and Messiah's kingdom was generally expected to be universal. Peter expresses this belief, but (cf. ch. x.) it had not yet been revealed to him that the Gentiles *as such* (*i.e.* without becoming proselytes to Judaism) were to be included in it; cf. especially the controversy of ch. xv. **afar**: see Glossary.

**40. testify**: rather "protest," viz. against the false view of Jesus held by his audience.

**untoward**: lit. "crooked," as R.V.; the opposite of "right," "straight," xiii. 10 n.

**42. the apostles' doctrine**, or as R.V. "teaching." The phrase seems to indicate systematic instruction in Christian doctrine, chiefly in the facts of the life of Jesus.

**fellowship**: *i.e.* in daily intercourse and also in mutual sharing of goods, cf. ver. 44.

**breaking of bread**: rather "*the* breaking . . ." as R.V. The "breaking of bread" at common meals, which was practised by the other believers (cf. 46) is mentioned as the third point in which these new converts observed the same practices.

At a meal he who presided first blessed and then broke bread (Luke xxiv. 30; Acts xxvii. 35). This act Jesus had performed (Matt. xxvi. 26; Luke xxii. 19) during<sup>1</sup> the Last Supper, and had by a solemn command added to it a special significance. Thenceforth with the disciples that special significance attached to "the breaking of bread" at their common meals. It so

<sup>1</sup> Matt. xxvi. 26 says, "while they were eating." Edersheim (*Life of Jesus*, 2, 510) says that the "Head of the Company" would at the commencement of the Paschal meal break one of the unleavened cakes, of which half was put aside for after supper and called the *Aphikomom* or "after-dish." The *Aphikomom* is again broken and eaten at the close of the meal in connection with the third cup, or "cup of blessing." Although this custom only commenced when the Paschal Lamb ceased to be offered, "the breaking of bread" by Jesus *during* the meal may have been connected with it.

And fear came upon every soul : and many wonders 43  
and signs were done by the apostles. And all that 44  
believed were together, and had all *things* common ;  
and sold their possessions and goods, and parted 45  
them to all *men*, as every *man* had need. And they, 46  
continuing daily with one accord in the temple, and  
breaking bread from house to house, did eat *their*  
meat with gladness and singleness of heart, praising 47

attaches to "the breaking of bread" in the Holy Communion. At first, however, and for some time, till abuses put an end to the practice (cf. 1 Cor. x., xi.), the Holy Communion was inseparably connected with the *Agapae* or "love-feasts" of the Christians, and unknown as a separate ordinance. Cf. 46, xx. 7, xxvii. 35. To explain "the breaking of the bread" as simply="the Holy Communion" is to mar the picture of family life which the text puts before us as the ideal of the early believers.

**prayers** : for the regular hours of prayer see iii. 1 n. The word includes (1) attendance at the temple services at those hours and (2) common worship.

**43-47** give a brief general description of the position of the Church : (1) as regarded by the people with a certain "fear" due to the wonders done by the Apostles, (2) as being a brotherhood or "single family" living in common and regarding all they had as belonging to the common stock, and (3) as increasing in numbers.

**44. together** : the Greek is identical with that rendered more exactly "in one place," ver. 1. The "place" may have been the "upper room" of i. 13 ; and an interesting conjecture identifies this with a room in the house of John Mark's mother, cf. xii. 12.

**had all things . . .** : clearly the early believers at *Jerusalem* treated individual property as subject to the claims of all members of the community (cf. iv. 32). But the rule was not absolute even at first (cf. v. 4, and the special mention of the "alms" of Dorcas, ix. 36).

**45. possessions** : landed property. **goods** : other property. For the sense cf. Luke xii. 33.

**parted** : see Glossary.

**them** : i.e. the money received for them.

**46. from house to house** : rather as R.V. "at home" [perhaps in "the upper room," cf. ver. 44 n.], opposed to "in the temple."

**meat** : see Glossary.

God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

- 3 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour.  
 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of  
 3 them that entered into the temple; who seeing Peter and John about to go into the temple, asked

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47. *such as should be saved*: this is wrong. R.V. rightly "those that *were being saved*," *i.e.* who by joining the Church came to be on the road to salvation. In the N.T. we read of salvation as *past* (Eph. ii. 8, "for by grace have ye been saved," R.V.), as *future* (Acts xv. 11), and as *in course of accomplishment* (as here).

### CHAPTER III

#### [1-10. A LAME MAN IS HEALED.]

1. **Peter and John**: often mentioned together: as partners (Luke v. 10); sent to prepare the Passover (Luke xxii. 8); running to the sepulchre (John xx. 2-5). See too Acts viii. 10. This miracle of healing the lame man is told in such minute detail because it led to the first collision with the authorities. Striking as the miracle is, it is most important from its results.

**went up**: the temple stood on a height, probably on Mount Zion, the "holy hill" (Ps. ii. 6), to the east of Jerusalem. There were three hours of prayer—the third, the sixth, and the ninth (the time of the evening sacrifice), cf. Dan. vi. 10; Ps. lv. 17. The first Christians regularly attended the temple services; in fact they grafted their Christianity on to their Judaism.

2. **the gate . . . Beautiful**: not named elsewhere. It is perhaps the gate of Nicanor on the east side of the outermost court of the temple looking towards Kidron; which Josephus, after describing the other nine gates overlaid with gold and silver, describes as made of Corinthian bronze and far surpassing in value all the rest.

**alms**: see Glossary. The Greek word, from which ours is formed by contraction, literally means "that which is given in *pity*."

an alms. And Peter, fastening his eyes upon him 4 with John, said, Look on us. And he gave heed 5 unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but 6 such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took 7 him by the right hand, and lift *him* up: and immediately his feet and ankle bones received strength, and he leaping up stood, and walked, and 8 entered with them into the temple, walking and leaping, and praising God. And all the people 9 saw him walking and praising God: and they knew 10 that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with

**6. silver and gold . . .**: Peter is magnifying the greatness, not apologising for the smallness of what he "had."

**in the name**: the healing power is *in* that name and so *by* it the power is exercised. So Luke ix. 49, x. 17 (R.V.) "the devils are subject unto us *in* thy name"; Acts iv. 7, 10, ix. 27, xvi. 18. The "name of Jesus" is a phrase frequent in the Acts. In Hebrew "name" often denotes office, rank, or dignity, rather than a definite appellation. The "Name of God" in O.T. denotes the Divine Presence or Majesty, more especially as the object of adoration or praise. To praise the *name*, to bless the *name*, to fear the *name* of God are frequent expressions.

In the Acts "the name of Jesus" comprehends the idea of His person, power, and dignity, as acknowledged to be Messiah and Lord; it sums up the cause which the Apostles advocated. Hence such expressions as v. 41, ix. 16, xv. 26.

**rise up and walk**: the command in R.V. runs, "In the name of Jesus Christ of Nazareth, walk." The omission of the words "rise up and" makes the use of the word "walk," addressed to a man who never had walked, much more startling and vigorous.

**7. immediately**: see Introduction, p. ix. **ankle bones**: Bengel comments on the word as natural to a *physician*.

**8. leaping up**: cf. Is. xxxv. 6, "Then shall the lame man leap as an hart."

**stood**: one single act. **walked**: should rather be "kept walking about."

**10. knew**: R.V. better "took knowledge of."

wonder and amazement at that which had happened unto him.

- 11 And as the lame *man* which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly  
 12 wondering. And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made  
 13 this *man* to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and

**amazement**: the condition of one who is no longer in his ordinary state of mind; see Glossary. The Greek word, the original of our word "ecstasy," often means "a trance," *e.g.* x. 10.

[11-26. TO THE MULTITUDE WHICH HAD ASSEMBLED PETER PREACHES JESUS.]

11. **Solomon's porch** was a splendid arcade running the whole length of the east end of the temple enclosure. It was said to have been built by Solomon, and to have survived from the former temple.

12. **answered**: not any expressed question, but their obvious desire for knowledge: cf. v. 8, x. 46; Matt. xi. 25; Luke iii. 16.

**on us**: the Greek has "*on us* why do ye gaze?" the prominent position giving great emphasis to "*us*," and so bringing out the force of "as though by *our own power* . . ."

**power**: *causa effectiva*. **holiness**: *causa meritoria*.

13. Ex. iii. 6; Matt. xxii. 32; Acts vii. 32. **the God of our fathers**: v. 30; 1 Chron. xii. 17.

**glorified**: *i.e.* by means of the miracle, which was wrought through faith in Jesus (16) and set forth His "glory"; and this (says Peter) is no cause for wonder, but is in accordance with God's clear declaration of Jesus as Messiah, as shown in raising Him from the dead (15) and receiving Him into heaven (21).

**his Son**: R. V. "his Servant," with "Child" in margin: see ver. 26; iv. 27, 30. The phrase "SERVANT OF JEHOVAH" is specially applied to Messiah in the second part of Isaiah; cf. xlii.

denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the 14 Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, 15 whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his 16 name hath made this *man* strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance 17 ye did *it*, as *did* also your rulers. But *those things*, 18 which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so

1-7, xlix. 1-9, lii. 13, liii. 12. Cf. too Matt. xii. 18, where Is. xlii. 1, "Behold my servant whom I have chosen," is referred to Jesus. The term "Servant of God" is also applied to Israel (e.g. Luke i. 54), and to David (Luke i. 69; Acts iv. 25).

**ye delivered up:** "ye" in the Greek is strongly emphatic. The opposition is strong throughout: "God glorified . . . ye delivered up . . . ye denied . . . God raised."

**denied:** *i.e.* that He was Messiah, Luke xxiii. 2; John xix. 15. Peter, when he thus uses the word "denied" here and in the next verse, can scarcely not be thinking of his own denial.

**when he was determined:** Luke xxiii. 13-22.

**14. Holy and Just:** in strong opposition to "a murderer." "The Holy One of Israel" is often used of Jehovah in Isaiah, e.g. xliii. 3; cf. Luke iv. 39.

**15. the Prince [or "Leader"] of life:** *i.e.* He who leads to life and salvation: the idea seems that of a chief who leads his followers to win life. There is a strong rhetorical antithesis to "killed."

**16. faith in his name:** the *name* of Jesus is that to which their belief (or "faith") is directed; they believe that He is Messiah, and so has power to heal. Notice the emphatic repetition of "faith" and "name."

**which is by [or as R.V. "through"] him:** Jesus both gives the faith and is the object of it. The "faith" to which Peter here attributes the healing was, in the first place at all events, that of himself and John.

**17. brethren:** affectionate.

**wot:** see Glossary.

**through ignorance:** Luke xxiii. 34.

**18. all his prophets:** Luke xxiv. 27; Acts x. 43. That

19 fulfilled. Repent ye therefore, and be converted,  
 that your sins may be blotted out, when *the* times  
 of refreshing shall come from the presence of the  
 20 Lord ; and he shall send Jesus Christ, which before  
 was preached unto you : whom the heaven must  
 receive until the times of restitution of all *things*,  
 21 which God hath spoken by the mouth of all his holy  
 22 prophets since the world began. For Moses truly

Jesus is the Messiah, to whom all prophecy points, is the argument of all speeches addressed to Jews in the Acts.

**that Christ** [R.V. better "his Christ"] **should suffer** : cf. xvii. 3, xxvi. 23. To Peter's hearers the words would be a great paradox. They looked for a *triumphant* Messiah. A crucified Messiah they could not reconcile with their hopes. The idea was a "stumbling-block to the Jews," 1 Cor. i. 23 ; cf. too 1 Pet. iv. 13, v. 1.

**19. repent** : the word describes a "change of mind" which is to produce change of attitude. They are to "turn" from sin [see R.V. and cf. 26] and direct their endeavours towards the blotting out of their sins.

**blotted out** : lit. "smeared out," as writing from a wax tablet.

**when . . . shall come** : R.V. rightly "that so there may come." The "times of refreshing" can only follow the repentance.

**times** [R.V. "seasons"] **of refreshing** : defined by what follows in ver. 20 as referring to the coming of Messiah in glory. This was the "consolation of Israel," Luke ii. 25.

**20. Jesus Christ which . . .** : should be, as in R.V., "the Christ who hath been appointed for you, even Jesus." The reading "Jesus Christ" of A.V. has very poor MSS. authority, and is an excellent specimen of ignorant correction.

**21. Jesus shall remain in heaven** "until the restoration of all things," then He shall return in glory to earth.

**restitution** [R.V. restoration] **of all things** : = "the times of refreshing," describing the period of Messiah's reign in glory ; see i. 6 n. The phrase seems to have been used specially of the Messianic time ; cf. Matt. xvii. 11.

**by** [lit. "through"] **the mouth** : as the channel or instrument through which God's words were communicated ; cf. R.V. of Matt. i. 22, "that which was spoken by the Lord through the prophet."

**22. Peter justifies his reference to "all the prophets" (1)** by quoting from Moses, the greatest of them ; (2) by referring

said unto the fathers, **A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God,**

to "the prophets from Samuel," who also all foretold Messiah. The same division into "Moses" and "all the prophets" is made xxvi. 2; Luke xxiv. 27. This prophecy is quoted again vii. 37, and is taken with slight variations from the LXX. of Deut. xviii. 15-19. **prophet**: see xi. 27 n.

**like me**: R.V. margin better "as he raised up me." For Moses as a type of Christ see Stephen's speech (ch. vii.) The Jews regarded him as the greatest of the prophets (Deut. xxxiv. 10), with whom alone "the Lord spake face to face" (Ex. xxxiii. 11).

**hear**: combines the ideas "hearken" and "obey," as in iv. 19.

**23.** Deuteronomy has "I will require it of him," *i.e.* will exact punishment from him. For this Peter substitutes a phrase very common in O.T. (*e.g.* Gen. xvii. 14), "that soul shall be cut off from his people," which indicates (1) separation from among the chosen people, (2) sentence of death.

**24. from Samuel and those that follow after**: *i.e.* his successors; a slightly inaccurate but quite clear expression = "all the line of prophets, beginning with Samuel." For the absence of prophecy before Samuel, cf. 1 Sam. iii. 1: he founded the "schools of the prophets."

**25.** "Ye are the . . . unto you first (26)." The emphatic position of the pronouns marks the argument.

**covenant**: vii. 8 n. For the covenant cf. Gen. xii. 1-3. The quotation is from Gen. xxii. 18. In Gal. iii. 16, the words *thy seed* are definitely referred to Christ—"thy seed, which is Christ." In Christ the race was summed up. In Him it fulfilled its purpose and became a blessing to the whole earth.

**kindreds**: see Glossary.

**26. first**: implying that the call of the Gentiles was to



having raised up his Son Jesus, sent him to bless you, in turning away every one of you from *his* iniquities.

- 4 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, 2 came upon them, being grieved that they taught the people, and preached through Jesus the resur- 3 rection from the dead. And they laid hands on them, and put *them* in hold unto the next day: for 4 it was now eventide. Howbeit many of them which heard the word believed; and the number of the 5 men was about five thousand. And it came to pass on the morrow, that their rulers, and elders, and

follow. But Peter had as yet no complete idea of the universality of Messiah's kingdom; see ii. 39 n.

**in turning away**: the "turning away each of you" is that *in* which the blessing has its place of action.

#### CHAPTER IV

[1-12. PETER AND JOHN ARE ARRESTED. PETER ADDRESSES THE SANHEDRIN.]

1. **priests**: rather with R.V. margin "chief priests"; cf. v. 24 n.

**captain of the temple**: the captain-general of the twenty-four bands of Levites who guarded the temple, one band being on guard at a time.

**the Sadducees**: naturally "sore troubled" (so R.V. in ver. 2) because they denied a resurrection: see xxiii. 8; Matt. xxii. 23. They were the aristocratical and priestly party, and the opponents of the Pharisees as denying (1) that an oral law had been given to Moses in addition to the written law; (2) a resurrection, because it is not mentioned in the written law.

2. **through Jesus**: R.V. "*in* Jesus," *i.e.* in the person, as in the case of Jesus. The one instance was their refutation.

3. **hold**: see Glossary.

4. **howbeit**: see Glossary.

**was**: better R.V. "came to be." The total number of believers *was made* by this addition about 5000.

5. A meeting of the Sanhedrin was held. Little is known

scribes, and Annas the high priest, and Caiaphas, 6 and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set 7 them in the midst, they asked, By what power, or

of this body, except that it numbered 70, 71, or 72 members. The Rabbis referred its institution to Num. xi. 16, 17; but the name itself (= "an assembly") is Greek, which shows its later origin. Before it Jesus was brought (Matt. xxvi. 3; Mark xiv. 53; Luke xxii. 66); its members are described as "chief priests" (= "rulers" here), "elders," and "scribes"—*qui conspicui erant imperio, consilio, doctrina.*

**scribes** : = "writers," Heb. *Sopherim*. A body of men who rose into importance during the captivity, owing to the growing necessity of carefully preserving the sacred writings. Ezra (vii. 12) was "a scribe of the law of the God of heaven." Gradually, as Hebrew ceased to be the language of daily life, being supplanted by Aramaic, they became the expounders of scripture. The comments and expositions of their great teachers or "Rabbis" were handed down by "tradition," and began to have more authority than the original text, the plain sense of which they often altered, cf. Matt. xxiii. These traditions were, after the Christian era, embodied in the "Talmud." At this time the scribes were the religious teachers of the Jews.

**6. Annas** : [Hannas is the more correct form.] He was high priest A.D. 7-14, and was then deposed by the Roman governor. **Caiaphas** was his son-in-law, and *legally* high priest at this time, having held the office A.D. 25-37. The influence of Annas was very great over the Jews (John xviii. 13); with them once a high priest always a high priest, and so he was to them high priest still. Luke (iii. 2) mentions both Annas and Caiaphas as high priests; the one being so in the eyes of the Jews, the other by Roman law.

Of **John** and **Alexander** nothing is known, but no doubt they were well-known members of the family of Annas, which clearly formed a considerable portion of the Sanhedrin.

**7. in the midst** : the council sat in a semicircle. **By what power . . .** : they were ignorant, or ignored the fact, that Peter and John were disciples of Jesus. The form which the question of the Sanhedrin took makes it clear that they were anxious to bring the Apostles within the scope of the law of Deut. xiii. 1-5. In the Greek the pronoun "ye" is placed last—a prominent position which gives it a contemptuous emphasis.

- 8 by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye  
 9 rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what *means* he is made whole;   
 10 be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this *man* stand here before you  
 11 whole. This is the stone which was set at nought of you builders, which is become the head of the corner.  
 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.  
 13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and

8. filled . . . Holy Ghost: see Luke xii. 11, 12.

9. if: used with great rhetorical skill for "since": "*if* for a good deed we are being *tried*."

impotent: see Glossary.

by what means: lit. "wherein" or "in whom," see iii. 6 n.

is made whole: (see Glossary) this may also mean "is saved," as R.V. margin. The two ideas are related, for the bodily healing is the work of Him who also heals the soul. See the Collect for St. Luke's Day, "that by the wholesome medicine of the doctrine delivered by him, all the diseases of our souls may be healed."

10. whom . . . whom: the repeated word emphasises the antithesis. The very fact that Jesus had been rejected proved Him to be the Messiah: the stone which the builders rejected *had* become the head of the corner.

by him: R.V. "*in* him," see iii. 6 n.

11. Ps. cxviii. 22, "The stone which the builders refused is become the head stone of the corner." Jesus had used this quotation of Himself, Matt. xxi. 42; cf. 1 Pet. ii. 7. The "head of the corner" was the highest corner-stone, of great importance in supporting the roof.

12. salvation: lit. "the salvation," i.e. the promised salvation which Messiah was to bring, see Mal. iv. 2.

we: emphasised in the Greek by being placed last: "wherein (so R.V.) *we* must be saved, *we* all."

ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed 14 standing with them, they could say nothing against *it*. But when they had commanded them to go 15 aside out of the council, they conferred among themselves, saying, What shall we do to these 16 men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*. But that it 17 spread no further among the people, let us straitly threaten them, that *they* speak henceforth to no

[13-22. THE SANHEDRIN THREATEN THE APOSTLES.]

**13. boldness** : lit. "frank speaking."

**perceived** : R.V. rightly "*had* perceived" : the word probably indicates previous knowledge.

**unlearned and ignorant** : this gives a wrong impression. The words in the original merely indicate that they had never studied in the rabbinic schools, and had no special knowledge of rabbinic teaching. **unlearned** is lit. "without letters" (the opposite of a "scribe" or "man of letters"), indicating one who has not studied the exposition of the O.T. by the rabbis; cf. John vii. 15: "How knoweth this man letters, having never learned?" **ignorant** is lit. "laymen," *i.e.* men without special professional knowledge of a subject, and does not at all imply *general* ignorance. Here it means "ignorant of theology," "of rabbinic exegesis." [The Greek word is that from which we derive "idiot," but its original force is (1) a private person, (2) a layman, and it implies no contempt.]

**took knowledge of** : *i.e.* began to recognise who they were.

**15. the council** : see Glossary.

**16. notable** : lit. "known," "that can be known," the opposite of that which can only be guessed at or surmised : the miracle was a fact about which *definite knowledge* was attainable; it was no matter of conjecture. **miracle** : lit. "sign" (as R.V. in margin), thus bringing out the intention of what was done better than "miracle," which alludes merely to its *wonderful* character, leaving entirely out of sight its rationale. It is not the *wonder* which constitutes the miracle.

**17. let us threaten . . .** : *i.e.* "order them with threats, no longer . . ."

**straitly** : *i.e.* "strictly," urgently. Cf. Gen. xliii. 3; Ex. xiii. 19; 1 Sam. xiv. 28. See Glossary.

- 18 man in this name. And they called them, and  
 commanded them not to speak at all nor teach in  
 19 the name of Jesus. But Peter and John answered  
 and said unto them, Whether it be right in the  
 sight of God to hearken unto you more than unto  
 20 God, judge ye. For we cannot but speak *the things*  
 21 which we have seen and heard. So when they had  
 further threatened *them*, they let them go, finding  
 nothing how they might punish them, because of  
 the people: for all *men* glorified God for that which  
 22 was done. For the man was above forty years old,  
 on whom this miracle of healing was shewed.
- 23 And being let go, they went to their own  
*company*, and reported all that the chief priests  
 24 and elders had said unto them. And when they  
 heard *that*, they lift up their voice to God with one  
 accord, and said, Lord, thou *art* God, which hast

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**in this name**: *non dignantur appellare nomen Jesu*, cf. 28. It is an instance of that avoidance of the name of the Christ which makes the Talmud refer to Him most frequently as *Pelont*—"so and so."

**19. in the sight of God**: this phrase expresses a sense of the immediate presence of God as viewing, judging, or attesting something (see vii. 46, viii. 21, x. 33); hence it is used in asseverations (*e.g.* Gal. i. 20, "Behold, before God I lie not") and adjurations (*e.g.* 2 Tim. ii. 14, "Charging them before the Lord"). Here that which is "just in the sight of God" is appealed to as something higher than human justice.

**21. because of the people**: *i.e.* because they feared an outbreak of indignation.

[23-31. THE APOSTLES PRAY TO GOD; THE PLACE WHEREIN THEY ARE IS SHAKEN.]

**24. with one accord**: a strong word—"with united eagerness"; see i. 14 n.

**they . . . said**: the following words are clearly not a general and fixed form of prayer, but refer definitely to the special circumstances. Probably, then, they were uttered by some one Apostle, the rest of those present assenting to them, and possibly audibly joining in the well-known words of the Psalm.

**Lord**: lit. "Master." The word ascribes supreme power and authority. It describes the relation of a master to servants or

made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David 25 hast said, Why did the heathen rage, and the people imagine vain *things*? The kings of the earth stood up, 26 and the rulers were gathered together against the Lord, and against his Christ. For of a truth against 27 thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the 'Gentiles, and the people of Israel, were gathered together, for 28

slaves; cf. Luke ii. 29, "*Lord, now lettest thou thy servant depart.*" It is the opposite of St. Paul's "*servant*" = "*bond-servant*" (e.g. Rom. i. 1), and is used of God only: cf. Jude 4; Rev. vi. 10.

25. The original Greek text here is uncertain. R.V. has, "Who by the Holy Ghost, by the mouth of our father David thy servant." The reference is to Psalm ii. 1.

**rage**: lit. "neigh eagerly" (of horses); hence "be proud," "haughty." *Quare fremuerunt gentes?* in Vulg.

**the heathen**: lit. "the nations," i.e. "the Gentiles," which R.V. has. The word "heathen" strictly = "dwellers on the heaths," who, as living out of the way, were the last to be influenced by Christianity; see also Glossary.

27. **hast anointed**: better "didst anoint," i.e. at His baptism; see ii. 22 n. (2).

**both Herod, and Pontius Pilate . . . were gathered together**: Luke (xxiii. 12) alone mentions that in this matter Herod and Pilate "were made friends together, for before they were at enmity." **Herod** Antipas was son of Herod the Great, and "tetrarch" of Galilee and Peraea (xiii. 1); see Mark vi. 14-28; Luke iii. 19, 20, ix. 7, xiii. 31, 32. Afterwards his wife Herodias persuaded him to go to Rome to obtain the title of "King" [which he had heretofore borne by courtesy], but he was opposed by his nephew Herod Agrippa, who had great influence with Caligula, and banished to Lugdunum in Gaul A.D. 39. He died in exile. **Pontius Pilatus** was appointed (A.D. 25) sixth procurator of Judaea, which on the deposition of Archelaus (A.D. 6) had been attached to the province of Syria. A.D. 36 he was sent to Rome by the governor of Syria to answer a charge brought against him by the Samaritans. [His name Pontius suggests a connection with the great Samnite family of the Pontii, and Pilatus is perhaps = *pileatus* ("wearing the *pileus*" or cap of freed slaves; cf. Mount Pilatus, "the cloud-capped" mountain), and so may indicate that he was a freed man.]

28. Cf. ii. 23 n.

to do whatsoever thy hand and thy counsel deter-  
 29 mined before to be done. And now, Lord, behold  
 their threatenings: and grant unto thy servants,  
 30 that with all boldness *they* may speak thy word, by  
 stretching forth thine hand to heal; and that signs  
 and wonders may be done by the name of thy holy  
 31 child Jesus. And when they had prayed, the  
 place was shaken where they were assembled to-  
 gether; and they were all filled with the Holy Ghost,  
 and they spake the word of God with boldness.

32 And the multitude of them that believed were  
 of one heart and of one soul: neither said any of  
*them* that ought of the *things* which he possessed  
 was his own, but they had all *things* common.  
 33 And with great power gave the apostles witness of  
 the resurrection of the Lord Jesus: and great grace  
 34 was upon them all. Neither was there any among

30. by [or "in"] **stretching forth**: God gives His pro-  
 tection *by* (or *in*) stretching forth His arm. This is better than  
 R.V. "*while* thou stretchest forth." The phrase "with a stretched  
 out arm" is common in O.T., e.g. Ps. cxxxvi. 12; Ex. vi. 6.

31. **was shaken**: as by an earthquake, for which as a sign  
 of God's presence cf. Ps. cxiv. 7; Is. ii. 19, 21.

**and they spake . . . boldness**: Luke, with simple skill,  
 describes the fulfilment of their prayer in the very words of the  
 prayer, ver. 29.

**of one heart and of one soul**: the expression with emphatic  
 fulness describes complete unanimity of thought and feeling,  
 resulting naturally in their looking on all believers as brothers,  
 who could have no separate interests.

**said**: i.e. "reckoned," "considered." R.V. rightly gives  
 "and *not one* of them said"; the original is even stronger, "*not  
 even one* of them." For the facts see ii. 44 n.

#### [32-37. UNITY (AND COMMUNITY OF GOODS) OF THE CHURCH.]

32. **ought**: see Glossary.

33. **gave**: so A.V. and R.V. inadequately: rather "*duly* de-  
 livered." The special charge entrusted to the Apostles which  
 they were bound "*duly* to deliver" was the witness of the  
 resurrection. Cf. especially Peter's words, i. 22.

**grace**: i.e. of God, as vi. 8, and as St. Paul constantly.

them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the *things* that were sold, and laid *them down* at 35 the apostles' feet: and distribution was made unto every man according as he had need. And Joses, 36 who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, having land, sold *it*, and brought the money, and 37 laid *it* at the apostles' feet.

But a certain man named Ananias, with Sapphira 5

The proof of its presence is given in the next words: "Neither was there any among them that lacked," *i.e.* was in want.

**35. at the feet:** to be taken literally, for teachers among the Jews (cf. xxii. 3 n.) and magistrates among the Romans sat on a raised seat. At the same time the words convey the ideas of submission and deference.

**36. Joses:** the better spelling is *Joseph*, as R.V. The case of Joseph Barnabas is specially mentioned because of the important position Barnabas afterwards took, but the fact of its being mentioned at all shows that there was no *absolute* rule as to the sale of property.

**surnamed:** i. 23 n.

**son of consolation:** R.V. better "son of exhortation." Cf. xi. 23, where the word here rendered "consolation" is used of Barnabas "exhorting" the people. In 1 Cor. xiv. 3 it is rendered "exhortation," and distinguished from "consolation." It is from the same verb as the word "Paraclete," rendered "Comforter," John xiv. 16, where see R.V. For the phrase **son of**, cf. Luke x. 6, "a son of peace"; Eph. ii. 3, v. 6, etc.

**Levites** were not allowed to hold land (Num. xviii. 20), but the Mosaic laws about the division of land seem to have been neglected after the Captivity.

**of the country of Cyprus:** rather "a man of Cyprus by race": cf. xviii. 2, "a man of Pontus by race" (so R.V.); xviii. 24, "an Alexandrian by race." In all three cases of *Jews*, the phrase indicating their place of birth.

## CHAPTER V

[1-11. ANANIAS AND SAPPHIRA ARE STRUCK DEAD.]

1. **Ananias:** the Hebrew name of Shadrach (Dan. i. 6,



2 his wife, sold a possession, and kept back *part* of  
 the price, his wife also being privy to it, and  
 brought a certain part, and laid it at the apostles'  
 3 feet. But Peter said, Ananias, why hath Satan  
 filled thine heart to lie to the Holy Ghost, and to  
 4 keep back *part* of the price of the land? Whiles  
 it remained, was it not thine own? and after it was  
 sold, was it not in thine own power? why hast thou  
 conceived this thing in thine heart? thou hast not  
 5 lied unto men, but unto God. And Ananias hear-  
 ing these words fell down, and gave up the ghost:  
 and great fear came on all them that heard these  
 6 things. And the young men arose, wound him up,

iii. 13), found in the *Benedicite*, = "God is gracious"; Sapphira probably = "beautiful."

2. **kept back**: the Greek verb literally means "set apart," not to be handed over with the rest. The same word is used in LXX. of Achan taking for himself some of the dedicated spoil of Jericho, Josh. vii. 1, where A.V. gives "committed a trespass in the accursed thing."

**privy**: = "secret," hence "cognisant of a secret." Cf. Lyly, *Euphues*, p. 296: "If therefore you will make me *privie* to all your deuses." Hence the adverb *privily* = secretly; cf. Matt. i. 19. See Glossary.

3. **Satan**: a Hebrew word = "adversary." For the sense cf. Luke xxii. 3, "and Satan entered into Judas"; John viii. 44, "he (Satan) is a liar and the father of it."

**lie to**: rather "cheat," "deceive." The Holy Spirit had been given to the Apostles to guide them "into all truth" (John xvi. 13); an attempt to deceive them is therefore an attempt to deceive Him or (as in ver. 9), "to make trial" of Him.

4. **whiles**: strictly the genitive of the substantive "while," used also Matt. v. 25; see Glossary.

5. **and great fear** . . . : emphatically repeated ver. 11.

**that heard these things**: probably (as at ver. 11) = that heard of them. Had the phrase referred only to those present we should expect "those who saw these things."

6. **the young men**: the younger members of the congregation; so ver. 10.

**wound him up**: R.V. "wrapped him round." The word (lit. "draw together," "pack up") describes the "putting together" of the extended limbs and "wrapping up" of the body for carrying it out.

and carried *him* out, and buried *him*. And it was 7 about the space of three hours after, when his wife, not knowing what was done, came in. And Peter 8 answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How *is it* that ye have 9 agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. Then fell she down straightway at his feet, and 10 yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon 11 all the church, and upon as many as heard these *things*.

And by the hands of the apostles were many 12

**carried him out:** with the Jews (as with the Greeks and Romans), burial took place *outside* the city walls; partly for sanitary reasons, partly to avoid ceremonial defilement (Num. xix. 11).

**the space:** see Glossary.

**8. answered:** Peter answered her expectant looks; see iii. 12 n.

**so much:** pointing to it.

**ye:** plural, not "thou."

**9. tempt:** *i.e.* test the discernment of the Holy Spirit, to see if He could unveil their hypocrisy; see ver. 3 n.

**the feet:** a dramatic form of expression. Cf. Is. lii. 7: "How beautiful upon the mountains are the *feet* of him . . ." Probably the young men were barefooted, and would not be *heard* coming.

**11. the church:** here first used in the Acts of the "assembly" of believers. The original Greek word = "an assembly," and is only twice found in the Gospels: Matt. xvi. 18, "I will build my church," and xviii. 17. It was, however, a well-known term for the "congregation" of Israel, vii. 38 n. In the Acts it is used of any "assembly," as xix. 32, but usually of the body of believers in any one place or town.

#### [12-16. GROWTH OF THE CHURCH.]

**12-16.** A brief description of the rapid growth and increasing influence of the Church due to the miracles wrought by the Apostles, introduced to explain the strong measures of the high

signs and wonders wrought among the people ;  
 (and they were all with one accord in Solomon's  
 13 porch. And of the rest durst no *man* join himself  
 14 to them : but the people magnified them. And  
 believers were the more added to the Lord, multi-  
 15 tudes both of men and women.) Insomuch that  
*they* brought forth the sick into the streets, and  
 laid *them* on beds and couches, that at the least  
 the shadow of Peter passing by might overshadow  
 16 some of them. There came also a multitude *out* of  
 the cities round about unto Jerusalem, bringing  
 sick *folks*, and *them which were* vexed with unclean  
 spirits : and they were healed every one.  
 17 Then the high priest rose up, and all they that

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priest and rulers described ver. 17. The paragraph consists of a series of parallel clauses (the parenthesis marked in A.V. being imaginary) with the verbs *all in the imperfect*, indicating a state of things which lasted some time. It describes (1) the working of miracles by the Apostles ; (2) the custom of all believers to meet in Solomon's porch ; (3) the way in which they were honoured by the people, though of "the rest" (*i.e.* the priests and rulers) none dare join them ; (4) the constant increase of believers, so that as a natural result of all this ("insomuch that," 15) great public manifestations began to take place, sick folk being placed in the streets by the inhabitants of Jerusalem, and also brought in from neighbouring cities. This state of things at last roused the "indignation" or "envy" of the rulers, and brought about the definite action described in ver. 17.

12. *all* : *i.e.* all the believers.

Solomon's porch : iii. 11 n.

13. *the rest* : contrasted not with the believers mentioned before, but with "the people" which follows. The opposition of the rulers and "the people" has already been referred to, iv. 21. R.V. translates "*but of the rest*," which is not so good as A.V. "*and . . .*"

*magnified* : see Glossary.

16. *vexed* : see Glossary.

[17-32. THE APOSTLES ARE IMPRISONED, BUT RELEASED BY AN ANGEL : THEY PREACH IN THE TEMPLE, AND ARE BROUGHT BEFORE THE SANHEDRIN.]

17. *rose up* : the Greek word, often translated "arise," is

were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their 18 hands on the apostles, and put them in the common prison. But *the* angel of the Lord by night opened 19 the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the 20 people all the words of this life. And when they 21 heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them

highly pictorial, representing the commencement of vigorous action, and is frequent in Luke and the Acts. It is sometimes to be taken literally, *e.g.* v. 34, ix. 11, "Arise, and go . . ."; sometimes, as here, metaphorically, cf. ix. 18, "He arose and was baptized." In both cases it vividly depicts *action*.

**all:** *i.e.* those mentioned iv. 6, and other Sadducees.

**sect:** the original Greek word is that from which our "heresy" is derived, and is = (1) literally "a choosing," then (2) "a set of religious (or philosophic) principles chosen," then (3) "those who have so chosen certain principles," "a sect." It is applied to the Pharisees (xv. 5, xxvi. 5). The Christians were regarded as "a sect" by the Jews (xxiv. 14, xxviii. 22). The word does not of itself imply condemnation, as "heresy" does; but it soon got a bad sense as implying division and disunion. Cf. its use by Tertullus (xxiv. 5) and Paul's objection to the word (xxiv. 14).

**indignation:** rather "envy," "jealousy."

**18. common:** gives a wrong idea; rather "in the *public* prison"; see Glossary.

**20. stand:** not only pictorial but suggesting the idea of *firmness*; ii. 14 n. Note too the emphatic clearness of "in the temple" and "*all* the words."

**this life:** the life which Jesus came to give, and which it is the Apostles' duty to preach. Here it suggests a contrast with the denial by the Sadducees of a life after death. Cf. xiii. 26, "the word of this salvation," where "salvation" = "life" here.

**21. the senate:** the Greek word is simply = "body of elders" or "old men"; and as the Sanhedrin has been already mentioned, it probably here does not describe an official body, but men of age and experience, who, though not members of the Sanhedrin, may have been summoned to its meetings on occasions of special importance.

22 brought. But when the officers came, and found  
 them not in the prison, they returned, and told,  
 23 saying, The prison truly found we shut with all  
 safety, and the keepers standing without before the  
 doors: but when we had opened, we found no *man*  
 24 within. Now when the *high* priest and the captain  
 of the temple and the chief priests heard these  
 things, they doubted of them whereunto this would  
 25 grow. Then came one and told them, saying,  
 Behold, the men whom ye put in prison are stand-  
 26 ing in the temple, and teaching the people. Then  
 went the captain with the officers, and brought  
 them without violence: for they feared the people,  
 27 lest they should have been stoned. And when they  
 had brought them, they set *them* before the council:  
 28 and the high priest asked them, saying, Did not  
 we straitly command you that *you* should not  
 teach in this name? and behold, ye have filled  
 Jerusalem with your doctrine, and intend to bring  
 29 this man's blood upon us. Then Peter and the  
*other* apostles answered and said, We ought to obey  
 30 God rather than men. The God of our fathers  
 raised up Jesus, whom ye slew and hanged on a

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24. **the chief priests**: the heads of the twenty-four courses of priests, and perhaps the relatives of the high priest (iv. 6).

26. **without violence**: emphatic; R.V. therefore rightly "*but* not with violence."

28. Note that the high priest does not, as might have been expected, make any allusion to their escape from prison. **Did not we . . .**: R.V. rightly "We straitly charged you . . ."; it is not a question but a statement.

**to bring . . .**: *i.e.* make us responsible for his death (Matt. xvii. 25). For the expression cf. 2 Sam. i. 16; Matt. xxii. 35.  
**this man**: iv. 17 n.

29-31. Note the emphasis of "God . . . the God . . . whom ye . . . Him hath God."

30. **raised up**: *i.e.* as Messiah. The order of events is this: God raised Him up; you crucified Him; God exalted Him.

**slew and hanged**: R.V. better "slew, hanging him," *i.e.* slew by hanging. The word "hanging" pointedly alludes to His treatment as a malefactor: see Deut. xxi. 23; Gal. iii. 31.

tree. Him hath God exalted with his right hand <sup>s1</sup> to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his <sup>s2</sup> witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

When they heard *that*, they were cut to the heart, <sup>s3</sup> and took counsel to slay them. Then stood there <sup>s4</sup> up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all

**31. Prince:** iii. 15 n. for to give . . . : i.e. that He may give, in His character of Prince and Saviour. The passage must be compared with Luke xxiv. 47, 48, where Jesus gives His parting injunctions to the Apostles and orders that there be proclaimed "repentance" (the condition He imposes as a Prince) and "remission of sins" (the reward He offers as a Saviour). He then adds, "Ye are witnesses of these things," to which here "we are witnesses of these things" accurately corresponds. Finally He says, "And behold I send the promise of my Father (i.e. the Holy Spirit) upon you," and so here Peter speaks of the Holy Spirit as actually sent and present in them, joining them as a "witness" to the events they relate.

**32. things:** the more exact meaning of the Greek is "things expressed in words," "history," "story"; cf. viii. 21 n.

[33-42. RELEASED BY THE ADVICE OF GAMALIEL, THE APOSTLES REJOICE AT THEIR SUFFERINGS.]

**33. cut to the heart:** lit. "*sawn asunder* with rage."

**34. Pharisees:** (= "separated") an important Jewish sect. They believed (1) that an *oral* law had been given to Moses in addition to the written law, and had been handed down by tradition; (2) that the actual law needed to be supplemented by the explanations of the great doctors, which established "a hedge round the law," and enjoined an immense number of minute ritual observances; (3) in opposition to the Sadducees, that there is a future life.

**Gamaliel:** grandson of the great teacher Hillel; afterwards president of the Sanhedrin; known as "the glory of the law"; one of the seven Rabbis to whom the higher title of Rabban was given; teacher of St. Paul (xxii. 3).

**doctor of the law:** teacher or expounder of the Mosaic law; see Glossary, s.v. "doctor."

the people, and commanded to put the apostles  
 35 forth a little space; and said unto them, Ye men  
 of Israel, take heed to yourselves what ye intend  
 36 to do as touching these men. For before these days  
 rose up Theudas, boasting himself to be somebody;  
 to whom a number of men, about four hundred,  
 joined themselves: who was slain; and all, as many  
 as obeyed him, were scattered, and brought to  
 37 nought. After this *man* rose up Judas of Galilee  
 in the days of the taxing, and drew away much  
 people after him: he also perished; and all, *even*  
 38 as many as obeyed him, were dispersed. And now  
 I say unto you, Refrain from these men, and let  
 them alone: for if this counsel or this work be of  
 39 men, it will come to nought: but if it be of God,  
 ye cannot overthrow it; lest haply ye be found  
 40 even to fight against God. And to him they

**the apostles**: "the men" is the better supported reading, and is much more vigorous and real. Gamaliel would certainly not call them "Apostles."

**36. Theudas**: clearly Gamaliel speaks of his revolt as *before* that of Judas. But Josephus describes a revolt very similar to this one, and headed by a Theudas, in A.D. 44, and therefore *after* this speech. Among the many risings which took place in Judaea about the time of the birth of Jesus there may well have been another insurgent leader of the name. This is better than assuming a historical error here.

**somebody**: the use of "somebody" = "some great person," as opposed to "a nobody," is common in many languages. But from the use of almost the same phrase about Simon Magus in viii. 9 it would seem that Theudas is described as having claimed to be more than human, perhaps the Messiah.

**37. Judas of Galilee**: in Josephus called "Judas the Gaulonite," having been born in the city of Gamala in Gaulonitis. His revolt was against "the taxing," and he maintained that God alone was the King of Israel. His followers, known as Gaulonites, seem to have passed into the well-known Zealots.

**taxing**: rather "enrolment" or "census-taking." It was the famous registration with a view to taxation (referred to Luke ii. 2), which taxation took place A.D. 6 under P. Sulpicius Quirinus.

**39. haply**: see Glossary.

agreed: and when they had called the apostles, and beaten *them*, they commanded that *they* should not speak in the name of Jesus, and let them go. And they departed from the presence of the <sup>41</sup> council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the <sup>42</sup> temple, and in every house, they ceased not to teach and preach Jesus Christ.

And in those days, when the number of the <sup>6</sup> disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called \*the multitude of the <sup>2</sup> disciples unto *them*, and said, It is not reason that we should leave the word of God, and serve tables.

**41. counted worthy to suffer shame**: a notable paradox. **his name**: R.V. better "the Name," iii. 6 n.

**42. in every house**: R.V. better "at home," ii. 46 n.

**preach Jesus Christ**: rather "preach the Messiah, even Jesus," or (as R.V.) "preach Jesus as the Christ." The A.V. is wrong, ii. 22 n.

## CHAPTER VI

### [1-15. APPOINTMENT OF "THE SEVEN." STEPHEN IS BROUGHT BEFORE THE SANHEDRIN.]

**1. Grecians**: R.V. "Grecian Jews," otherwise known as "Hellenists": those Jews who, having settled out of Palestine, habitually spoke Greek, and probably adopted many foreign customs. **Hebrews**: those Jews who, continuing to live in Palestine, spoke Syro-Chaldaic, and were more strict in their observance of the Mosaic law.

**2. it is not reason**: R.V. "it is not fit"; but perhaps a more literal rendering is best, "it is displeasing to us."

**serve tables**: note the emphatic position of "tables." The Apostles do not object to "serve," but wish to confine themselves to the "service of the word." The seven men here appointed are usually called "the seven deacons," but in N.T. they are only alluded to as "the seven." Their "ministry" is distinctly opposed to the "ministry of the word," and it therefore seems clear that they are not to be identified with



- 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
- 4 But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid *their* hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.
- 8 And Stephen, full of faith and power, did great

that class of Christian ministers called "Deacons" (Phil. i. 1; 1 Tim. iii. 8, 10, 12). At the same time Luke clearly regards their appointment not as an isolated incident, but as the initiation of a new order of things in the Church.

**tables:** used with some indignation = "mere eating and drinking." Some have explained, in connection with the tables of money-changers (Matt. xxi. 12) and bankers, as "tables at which the alms were distributed in small coins." But the connection with "serve" precludes this.

**3. of honest** [R.V. "good"] **report:** *i.e.* of acknowledged good life and character; see Glossary, "honest" and "report."

**5.** Notice with reference to the cause of their appointment that all the seven bear Greek names. Of none except Stephen and Philip (viii. 5, xxi. 8) is anything further mentioned in N.T. Nicolas has been identified with the founder of the sect of the Nicolaitanes (Rev. ii. 6, 15); but this seems a mere guess.

**6.** The laying on of hands was used in *blessing* (Gen. xlviii. 14-20; Matt. xix. 13), at the *appointment* of Joshua (Num. xxvii. 18), and in *healing* by Jesus (Mark vi. 5). The act seems symbolical of the transmission of divine power (Num. xxvii. 18, 23; Acts viii. 17, ix. 17, xiii. 3, xix. 6, xxviii. 8). It is employed in the Church of England at Confirmation and Ordination.

**8. faith:** should be "grace," as R.V. The "power" is produced by God's grace, and is shown in the "wonders and miracles."

wonders and miracles among the people. Then <sup>9</sup> there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able <sup>10</sup> to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We <sup>11</sup> have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the <sup>12</sup> people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the

**9. synagogue** : lit. 'place of meeting.' The institution of synagogues dates from the Captivity. They were so arranged that the congregation turned towards Jerusalem, and at the end opposite them was an ark (*i.e.* chest) containing the Book of the Law. Towards the middle was a pulpit in which the reader stood and the preacher *sat*. Each synagogue had an attendant (or "minister," Luke iv. 20), and was under the management of a college of elders (xiii. 15 ; Luke vii. 3), with a "ruler of the synagogue" as president. There was a fixed liturgy : a first lesson from "the Law" and a second from the Prophets (xiii. 15), then the *Derash* or exposition. It is said, on doubtful authority, that there were 480 synagogues in Jerusalem.

**Libertines** : = "freedmen." Probably descendants of the Jews taken to Rome by Pompey (B.C. 63), who had there gained their freedom ; perhaps also proselytes of the freedman class. Three bodies of Hellenist Jews at Jerusalem seem to be described : (1) of the Libertines, (2) of the African cities Alexandria and Cyrene, (3) of the men of Cilicia and Asia, ii. 10, last note. Paul was probably of the Cilician synagogue. Tarsus was capital of Cilicia. **Cyrene** : one-fourth of the population are said to have been Jews : cf. xiii. 1 ; Mark xv. 21.

10. See Luke xxi. 15.

11. **suborned** : put forward in an underhand way for purposes of fraud.

12. As in the case of the false witnesses against Jesus (Matt. xxvi. 60, 61), their falsehood would consist in *misrepresenting what Stephen actually had said*. He had doubtless spoken of the transitory nature of the Mosaic law and the temple worship, and this they distort. And "a lie that is half the truth is ever the blackest of lies."

13 council, and set up false witnesses, which said,  
 This man ceaseth not to speak blasphemous words  
 14 against this holy place, and the law: for we have  
 heard him say, that this Jesus of Nazareth shall  
 destroy this place, and shall change the customs  
 15 which Moses delivered us. And all that sat in the  
 council, looking stedfastly on him, saw his face as  
 7 it had been the face of an angel. Then said the  
 2 high priest, Are these *things* so? And he said,

13. **this holy place**: the temple (xxi. 28).

14. **this Jesus**: the pronoun is contemptuous; cf. vii. 40, xix. 26.

**shall destroy**: Stephen (vii. 48) points out that "God dwelleth not in (buildings) made with hands."

15. See Ex. xxxiv. 30; 2 Cor. iii. 7. Tennyson, *The Two Voices*, 225 (speaking of Stephen), "God's glory smote him on the face."

## CHAPTER VII

### [1-53. STEPHEN'S SPEECH.]

The speech of Stephen must be considered in reference to the twofold charge (vi. 13, 14) to which it is an answer. The argument is throughout from Scripture, and is twofold, but the two threads are interwoven. (1) To meet the charge of "speaking against this holy place" (a charge no doubt founded on the fact of his having taught that worship in the temple was not essential to the worship of God), he shows that the worship of God is not confined to Jerusalem or the temple, proving this by referring (a) to God's dealings with the Patriarchs and people in foreign lands, in Mesopotamia (2) and Egypt (9-28); (b) to His appearing to Moses in the desert of Sinai (30); (c) to the fact that all places are holy where God is (33); (d) to the Church in the wilderness (38); (e) to the fact that not until Solomon's time was the temple built, and that even then it was not the real dwelling of God (47), as is shown by a quotation from Isaiah (48, 49).

(2) As regards the charge of changing "the customs which Moses had delivered," he points out that God had had many dealings with their fathers *before* the giving of the law (e.g. in the covenant of circumcision, 8), and that, far from contradicting Moses, Jesus is the very successor whose coming Moses had foretold (37). He points out that Moses was *the type of Jesus*, for he was the divinely appointed redeemer of Israel (35) and

Men, brethren, and fathers, hearken ; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and <sup>3</sup> from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of <sup>4</sup> the Chaldeans, and dwelt in Charran : and from

their saviour (25), while the manner in which the Israelites again and again rejected him (25, 27, 35, 39) is typical of their rejection of Jesus. As he dwells on this theme, after beginning with calm and sober narrative, he becomes gradually more argumentative and passionate as he remembers that his accusers are the children and representatives of those who rejected Moses and the prophets. At last (51) he breaks out into indignant invective, and brings against his accusers the very charge which they were bringing against him : "Not I, but you, *you* are the men who received the law and *did not keep it.*"

The speech, however, is not wholly apologetic, but also constructive. Stephen prepares the way for Paul : he grasps the idea of an universal religion ; he anticipates Paul's final declaration (xxviii. 28) that the Jews will reject and the Gentiles accept the truth offered to them.

**2. the God of glory :** the God who reveals Himself in the Shechinah = a visible radiance which indicated the presence of God and was thought especially to rest on the mercy seat between the cherubim (55 ; Ex. xxiv. 16 ; cf. Luke ii. 9). By thus commencing, Stephen refutes the charge of vi. 11.

**Mesopotamia :** (ii. 9 n.) = "the land of the Chaldaeans" of 4, used loosely for the land beyond the Euphrates. In Gen. xi. 31 it is "Ur of the Chaldees," a district of Mesopotamia north-east of Haran.

**Charran :** "Haran," Gen. xi. 31 = Carrae, an ancient town in Mesopotamia ; here the Roman general Crassus was defeated and slain by the Parthians B.C. 53.

**3.** The quotation is verbatim from LXX. of Gen. xii. 1 ; where, however, the revelation is said to have been made *in* Haran. In several instances, however, Stephen refers to traditions not identical with the statements in our present Pentateuch (*e.g.* 4, 6, 14). In Gen. xv. 7 ; Neh. ix. 7, the removal of Abram from Ur is clearly referred to divine direction.

**which :** lit. "whichever." Abraham as yet knew not what land it was to be, Heb. xi. 8.

**4.** According to Gen. xi. 26-xii. 4, Terah died sixty years *after* Abraham's departure.

thence, when his father was dead, he removed him  
 5 into this land, wherein ye now dwell. And he gave  
 him none inheritance in it, no, not so much as to set  
 his foot on: yet he promised that he would give it to  
 him for a possession, and to his seed after him, when  
 6 as yet he had no child. And God spake on this  
 wise, That his seed should sojourn in a strange land;  
 and that they should bring them into bondage, and  
 7 entreat them evil four hundred years. And the nation  
 to whom they shall be in bondage will I judge, said  
 God: and after that shall they come forth, and serve  
 8 me in this place. And he gave him the covenant of  
 circumcision: and so *Abraham* begat Isaac, and

he removed him: *i.e.* God removed Abraham.

5. gave him none inheritance: the "burial ground" which Abraham "bought" (see 16) could hardly be reckoned "an inheritance."

promised: Gen. xvii. 8, xlviii. 4.

6-8. A free quotation of LXX. Gen. xv. 13, 14. The added words "and serve me in this place" (*i.e.* Canaan) seem to be a reminiscence of Ex. iii. 12, "Ye shall serve God upon this mountain" (*i.e.* Horeb). The addition of them is natural, for in Gen. xv. 14 "they shall come out" refers to a coming out into Canaan.

6. sojourn: indicating temporary residence in a country, not attended with full rights of citizenship, cf. ver. 29, xiii. 17; Deut. xxvi. 5. So this life is a "sojourning," 1 Pet. i. 17; we are all "sojourners," 1 Pet. ii. 11. (See Glossary.)

four hundred years: so too in round numbers Gen. xv. 13. The exact period of 430 years is given Ex. xii. 40; Gal. iii. 17. This includes the whole period from the giving of the promise to the Exodus, the stay in Egypt being 215 years.

they: "the strangers," inferred from "in a strange land."

7. will I judge: the pronoun in the Greek is extremely emphatic, "judge will I."

8. covenant of circumcision: *i.e.* of which circumcision was to be the outward sign (Gen. xvii. 9-14). The original Greek of "covenant" [*i.e.* agreement] meant in classical Greek "a will" or "testament." Hence through the Latin translation into *Testamentum* we get the curious phrases "The Old" and "The New Testament," meaning "The Old and New Covenant."

so: *i.e.* after this covenant had been made. For the facts see Gen. xxi. 3, xxv. 26, xxix. 31-xxx. 21, xxxvii. 28.

circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph 9 into Egypt: but God was with him, and delivered 10 him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of 11 Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when Jacob heard 12 that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made 13 known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, 14 and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls. So Jacob went 15 down into Egypt, and died, he, and our fathers, and 16 were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money

9. See Gen. xxxvii. 11, 28, xxxix. 21.

10. See Gen. xli. 37 and following.

**Pharaoh**: not a name but a *title* (corresponding with the P-RA or PH-RA of the hieroglyphics, which means "the sun").

**governor**: *i.e.* viceroy, Gen. xli. 43.

11. **sustenance**: rather "fodder for their cattle" [= "provender" of Gen. xlii. 27], the first necessity for great owners of flocks and herds like the patriarchs.

12. **heard that . . .**: Gen. xlii. 2.

14. **threescore and fifteen**: so the LXX. of Gen. xlvi. 27, reckoning in some grandchildren of Joseph. The Hebrew (ver. 26) gives the number of those who came with Jacob as sixty-six, then (ver. 27) reckoning in Jacob and Joseph with his two sons gives the whole number as seventy.

16. According to Gen. xlix. 30, l. 13, Jacob was buried in the cave of the field of Machpelah which is before Mamre ["the same is Hebron in the land of Canaan," Gen. xxiii. 19]. Joseph was embalmed (Gen. l. 26), taken away at the Exodus (Ex. xiii. 19), and ultimately buried at Shechem (Josh. xxiv. 32). Of the burial of the other patriarchs Scripture records nothing.

**that Abraham bought**: Gen. xxiii. 3-20. Abraham bought

17 of the sons of Emmor the *father* of Sychem. But when  
 the time of the promise drew nigh, which God had  
 sworn to Abraham, the people grew and multiplied  
 18 in Egypt, till another king arose, which knew not  
 19 Joseph. The same dealt subtilly with our kindred,  
 and evil entreated our fathers, so that *they* cast out  
 their young children, to the end *they* might not  
 20 live. In which time Moses was born, and was  
 exceeding fair, and nourished up in his father's  
 21 house three months: and when he was cast out,  
 Pharaoh's daughter took him up, and nourished him  
 22 for her own son. And Moses was learned in all the

a burying-place at *Hebron* from Ephron. *Jacob* (Gen. xxxiii. 19) bought a field, not a burying-place, "at Shalem, a city of Shechem," at the hand of the children of Hamor, Shechem's father. The two accounts are here confused.

**a sum of money**: rather "a price in silver," as R.V. See Gen. xxiii. 16, "four hundred shekels of silver, current money with the merchant"; xxiii. 19 (of Jacob's purchase), "an hundred pieces of money." At the end of the verse R.V. reads, following the best authorities, "of the sons of Hamor in Shechem."

**17. when**: should be "as" (R.V.): *as* the time drew nigh, so the people . . .

**the promise**: see 6, 7; ii. 33 n.

**18. knew not Joseph**: *i.e.* knew nothing of his history and services. The previous dynasty was that of the Hyksos; the new Pharaoh was Ahmes, who drove out the Hyksos.

**19. subtilly**: *i.e.* craftily; cf. Ps. cv. 25 (of the Egyptians), "He turned their heart . . . to deal subtilly with his servants," where the Prayer Book has "and dealt *untruly*."

**20. exceeding fair**: lit. "fair to God," which may mean, "in the sight of God." Or it may be, as both A.V. and R.V. take it, a Hebrew idiom expressing *great* fairness; cf. Jon. iii. 3, where "an *exceeding* great city" is in both Hebrew and LXX. "great unto God"; Gen. x. 9.

**fair**: the Greek word is the same as that used of Moses in LXX. Ex. ii. 2, "a *goodly* child," and Heb. xi. 23, "a *proper* child." The adjective is a very vague one, and in late Greek merely describes anything "good of its kind."

**his father**: Amram; Ex. vi. 20.

**three months**: Ex. ii. 2.

**21.** The quotations up to ver. 35 are from Ex. ii. and iii.

**22.** The wisdom of the Egyptians was proverbial (1 Kings

wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years 23 old, it came into his heart to visit his brethren the children of Israel. And seeing one of *them* suffer 24 wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: for he 25 supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed 26 himself unto them as they strove, and would have set them at one *again*, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did 27 his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou 28 kill me, as thou didst the Egyptian yesterday? Then 29 fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. And 30

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iv. 30). Herodotus (ii. 160) calls them "the wisest of all men." The priestly caste were especially renowned for their knowledge of natural science (and magic), astronomy, medicine, and mathematics.

**mighty . . . deeds**: the phrase used of Jesus (Luke xxiv. 19). There is no reference to rhetorical skill or *eloquence* (see Ex. iv. 10, "I am slow of speech and of a slow tongue"), but to the weight and wisdom of His words, spoken and written.

**23. Moses' life** is given as divided into three periods, each of forty years. He first appeared before Pharaoh (Ex. vii. 7) forty years after this, and he died forty years later, when he was 120 years old (Deut. xxxiv. 7).

**visit**: suggests an idea of care or regard for those visited, xv. 36; Luke i. 68.

**his brethren**: *motivum amoris*, says Bengel.

**24. oppressed**: more exactly, "on the point of being overcome."

**the Egyptian**: as in "unto them" (26), familiarity with the facts of the story is assumed.

**25. A comment of Stephen's**, who is drawing a parallel to the similar rejection of Jesus. Notice the rhetorical power of "but they understood not," and cf. ver. 53, "and have not kept it."

**26. unto them**: Ex. ii. 13.

**29. Madian**: [R.V. "Midian," as in O.T.] Probably the peninsula of Sinai.



when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the  
 31 Lord in a flame of fire in a bush. When Moses saw  
*it*, he wondered at the sight: and as he drew near  
 to behold *it*, the voice of the Lord came unto him,  
 32 *saying*, I am the God of thy fathers, the God of  
 Abraham, and the God of Isaac, and the God of Jacob.  
 33 Then Moses trembled, and durst not behold. Then  
 said the Lord to him, Put off *thy* shoes from thy feet:  
 34 for the place where thou standest is holy ground. I  
 have seen, I have seen the affliction of my people which  
 is in Egypt, and I have heard their groaning, and am  
 come down to deliver them. And now come, I will  
 35 send thee into Egypt. This Moses whom they

Moses' father-in-law was Jethro (Ex. iii. 1), his wife Zipporah (Ex. ii. 21), his sons Gershom and Eliezer (Ex. ii. 22, xviii. 4).

30. **Sina**, or Sinai, = "the Mountain of the Thorn." The word used Ex. iii. 1 is *Horeb* = "the Mountain of the Dried-up Ground." Both were peaks of one mountain range, and the names are used almost indifferently.

**bush**: "the wild acacia (*Mimosa nilotica*), under the name of 'sunt,' everywhere represents the 'seneh' or 'senna' of the Burning Bush" (Stanley, *Sinai and Palestine*).

**an angel**: but the voice is "of the Lord" (31), and the presence of God is asserted (33). So too in Ex. iii. 2-4.

33. So too Josh. v. 15. The priests who ministered in the temple were barefooted. Moslems still enter their mosques barefooted. Note the importance of these words for Stephen's argument as to "the holy place."

34. **I have seen, I have seen**: = "I have *surely* seen," as R.V. and Ex. iii. 7. The repetition is a Hebrew idiom; repetition being one of the earliest and most universal methods of expressing emphasis; cf. v. 28, "we straitly charged," which is lit. "with a charge we charged"; Ps. xl. 1, "I waited patiently," where the Latin heading of the Psalm is *expectans expectavi*.

35. The Greek has "This Moses . . . This man hath God sent . . . This man led them (ver. 37) . . . This is that Moses (ver. 38) . . ." The emphasis of the rhetorical repetition of "this" at the head of each clause is very marked. The object is strongly to contrast the personality of Moses as the divinely appointed saviour of Israel with the treatment he received. The parallel thus drawn between Moses and Jesus is clear; cf.

refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had <sup>36</sup> shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is *that* Moses, which said unto the children of <sup>37</sup> Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the <sup>38</sup> wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received *the* lively oracles to give unto us: to whom <sup>39</sup> our fathers would not obey, but thrust *him* from *them*, and in their hearts turned *back again* into Egypt, saying unto Aaron, Make us gods to go before <sup>40</sup> us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered <sup>41</sup>

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too "they refused" with "ye denied," iii. 13 (same word in the original). Note also the contrast in the clauses:

"Who made thee a ruler and a judge?"

"Him hath God sent to be both a ruler and a deliverer."

**they refused**: see 27. Plural, because they all endorsed by their deeds the one man's words.

**38. the church**: rather "the assembly" held for the giving the commandments, Ex. xix.; see v. 11 n.

**that was with the angel** [in Ex. "Jehovah"] . . . **and with our fathers**: *i.e.* who acted as an intermediary between them, who "received" the law from the angel "to give" to their fathers. So Moses is called "the mediator" (Gal. iii. 19), and Jesus "is the mediator of a better covenant" (Heb. viii. 6).

**lively**: R.V. "living," *i.e.* possessing vitality and force, not dead and powerless; cf. Heb. iv. 12 (R.V.), "the word of God is *living*." This answers the charge of speaking against the law. (See Glossary.)

**40. Ex. xxxiii. 1-4.** For the pillar of fire that had hitherto gone before them see Ex. xiii. 21.

**to go**: is right and better than "which shall go" of R.V.

**this Moses**: contemptuous, vi. 14 n.

**41.** The Egyptians worshipped the bull Apis as the

sacrifice unto the idol, and rejoiced in the works of  
 42 their own hands. Then God turned, and gave  
 them up to worship the host of heaven; as it is  
 written in the book of the prophets, O ye house of  
 Israel, have ye offered to me slain beasts and sacrifices  
 43 by the space of forty years in the wilderness? Yea,  
 ye took up the tabernacle of Moloch, and the star of

symbol of Osiris, the Sun. Cf. too the "calves of gold," 1 Kings xii. 28, and the winged bulls discovered at Nineveh. Aaron made the calf, but at the people's request: hence the plural "they"; cf. Ex. xxxii. 35, "The Lord plagued the people, because they made the calf, which Aaron made."

**42. turned:** = turned from them in displeasure.

**to worship . . . heaven:** a fact not mentioned in the Pentateuch. In after times we find frequent traces of star worship, e.g. 2 Kings xvii. 16, xxi. 3, 5. See also Deut. iv. 19.

**the book of the prophets:** the Jews divided their Scriptures into "the Law, the Prophets, and the Psalms" (Luke xxiv. 44), or less accurately into "the Law and the Prophets" (xxiv. 14, xxviii. 23). "The Law" = the five books of Moses. "The Prophets" are thus enumerated:

ELDER	{	Joshua Judges 1 and 2 Samuel 1 and 2 Kings.	LATER	{	Greater { Isaiah Jeremiah Ezekiel Daniel.  Lesser { The twelve Minor Prophets.
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The rest of the books are classed together as "Hagiographa" = sacred writings. The quotation here is from Amos v. 25, and the Rabbis seem to have regarded the Minor Prophets as one book, so that probably "the prophets" here = the Minor Prophets; so in xiii. 40 a passage from Habakkuk is quoted as "in the prophets." ["The triple division of the Hebrew Scriptures is due not to arbitrary arrangement, nor, as the Rabbis affirmed, to any descending scale of divine inspiration, but to the gradual formation of the Canon."—*Cambridge Companion to the Bible.*]

**have ye offered:** better "did ye offer?" The answer "no" is expected, the sense being "Did ye offer me . . . ? No; and indeed (so far from doing so) ye took up . . ." See R.V. the "yea" of A.V. is misleading.

**43. took up:** i.e. after each halt, to carry it with you, instead of the tabernacle of Jehovah.

your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of Witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face

**tabernacle** : *i.e.* tent, used as a moveable temple.

**Moloch** : an Ammonite god to whom children were offered. The metal image was ox-headed, with arms outstretched (in which the children were placed), and hollow, so as to be heated underneath; hence, perhaps, the phrase "pass through the fire to Moloch" (Lev. xviii. 21, xx. 2; 2 Kings xxiii. 10).

**the star of your (R.V. "the") god Remphan** : the Hebrew has *Chiun* for Remphan or Rompha (as some MSS. give). *Chiun* has been considered to mean "Saturn," and so the star would be the symbol of the god. Among Egyptian divinities, however, two are found of foreign origin, forming a pair, male and female, with the names Renfu and Ken. The names so curiously correspond to "Rompha" and "Chiun" that they would seem to explain the variation between the LXX. "Remphan" and the Hebrew "Chiun" in Amos.

**Babylon** : Amos has "Damascus." A removal beyond Babylon would also be beyond Damascus. The removal to Babylon took place B.C. 588, in the reign of Nebuchadnezzar.

44. Verbally the mention of the "tabernacle of Moloch" seems to suggest that of the real "tabernacle"; but the connection of thought is loose. A fresh division of the speech begins here: Stephen passes on from the conduct of the Israelites to his next point, that God is not necessarily worshipped in a particular spot.

**the tabernacle of Witness** : [better "of the testimony"] so called because it contained "the ark of the testimony" (Ex. xxv. 22), which contained the two tables of testimony (Ex. xxxi. 37) or "witness" to God's government of Israel.

**the fashion** : Ex. xxv. 40.

45. **Jesus** : Joshua, see ii. 22 n. Cf. Hebrew iv. 8, "if *Jesus* (*i.e.* Joshua) had not given them rest."

**brought in** : to be taken with unto the days of David = brought into Canaan where it remained until David's time.

**into the possession of the Gentiles** : rather "at the time of their taking possession of the nations," see iv. 25 n.; also Ex. iii. 8; Josh. iii. 10.

46 of our fathers, unto the days of David ; who found  
 47 favour before God, and desired to find a tabernacle  
 48 for the God of Jacob. But Solomon built him a house.  
 49 Howbeit the most High dwelleth not in temples  
 50 made with hands ; as saith the prophet, Heaven *is*  
 51 my throne, and earth *is* my footstool : what house will  
 52 ye build me ? saith the Lord : or what *is* the place of  
 53 my rest ? Hath not my hand made all these *things* ?  
 51 Ye stiffnecked and uncircumcised in heart and ears,  
 ye do always resist the Holy Ghost : as your fathers  
 52 *did*, so *do* ye. Which of the prophets have not  
 your fathers persecuted ? and they have slain them  
 which shewed before of the coming of the Just  
 One ; of whom ye have been now the betrayers and  
 53 murderers : who have received the law by the dis-  
 position of angels, and have not kept *it*.

**46. desired :** *i.e.* asked, but did not obtain permission,  
 2 Sam. vii.

**find a tabernacle :** Ps. cxxxii. 5. **Solomon :** 1 Kings  
 vi. 14.

**48.** The same thought occurs in Solomon's prayer at the  
 dedication of the temple (1 Kings viii. 27 ; see too Acts xvii.  
 24). Note the fitness of the name "Most High" as indicating  
 that God cannot be contained by any material building.

**the prophet :** Is. lxvi. 1.

**49. what :** lit. "what manner" (R.V.) or "sort of house" ;  
 used scornfully.

**51.** This outburst may, or may not, be due to an interruption  
 from the audience. The growing warmth of the speech naturally  
 leads up to it. The epithets **stiffnecked** (*i.e.* obstinate) and **un-**  
**circumcised** are often applied to the Israelites in O.T. (*e.g.* Ex.  
 xxxii. 9 ; Lev. xxvi. 41). Circumcision as a sign of purification  
 and dedication to God can be used metaphorically of the heart.

**ye :** "ye, not I," emphatic. The pronouns throughout are  
 most emphatic.

**resist the Holy Ghost :** apparently a recollection of Is.  
 lxiii. 10.

**52. which of the prophets :** Luke xi. 47.

**betrayers :** as the accomplices of Judas. **murderers :** as  
 urging on Pilate.

**53. by the disposition of angels :** rather "as an ordinance  
 of angels" [or with R.V. "as it was ordained by angels"].

When they heard these *things*, they were cut to 54  
 the heart, and they gnashed on him *with their*  
 teeth. But he, being full of the Holy Ghost, 55  
 looked up stedfastly into heaven, and saw the glory  
 of God, and Jesus standing on the right hand of  
 God, and said, Behold, I see the heavens opened, 56  
 and the Son of man standing on the right hand of  
 God. Then they cried out with a loud voice, and 57  
 stopped their ears, and ran upon him with one  
 accord, and cast *him* out of the city, and stoned 58  
*him* : and the witnesses laid down their clothes at  
 a young man's feet, whose name was Saul. And 59

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The phrase is meant to glorify the Law, and so enhance their guilt in not keeping it. In O.T. the Law is spoken of as directly given by God ; see the first verse of chapters xi. xxvii. in Leviticus : "And the Lord spake unto Moses, saying." The mention of angels in connection with it is first found in the poetical passage Deut. xxxiii. 2, but was very prominent in later rabbinical speculation. In Gal. iii. 19 Paul refers to the Law as "ordered through the medium of angels." This substitution of *angels*, where O.T. speaks directly of *God*, seems due to an artificial idea of reverence, like that which forbade the use of the actual name of Jehovah.

[54-60. MARTYRDOM OF STEPHEN.]

**55. standing :** ready to help him. Chrysostom says, "Why standing, not sitting? That by His attitude he may show Himself ready to aid His martyr." See the Collect for St. Stephen's Day : "O blessed Jesus, who *standest* at the right hand of God to succour all those that suffer for Thee."

**56. the Son of man :** this name for the Messiah (see Dan. vii. 13) is often used by Jesus of Himself, but never applied to Him by any one else except here, where there seems to be a reference to His own promise (Matt. xxvi. 64).

**58. out of the city :** see Lev. xxiv. 14 ; and for the law as to stoning for blasphemy, ver. 16. We know too little about the Sanhedrin to know whether they were acting within their legal rights or not ; but see John xviii. 31. Perhaps the exact limits of their authority as against that of the Roman procurator were ill-defined and variable.

**the witnesses :** in order to cast the first stones, Deut. xvii. 7.

**Saul :** means "asked" (of God).

they stoned Stephen, calling upon *God*, and saying,  
 60 Lord Jesus, receive my spirit. And he kneeled  
 down, and cried with a loud voice, Lord, lay not  
 this sin to their charge. And when he had said  
 8 this, he fell asleep. And Saul was consenting unto  
 his death.

And at that time there was a great persecution  
 against the church which was at Jerusalem; and  
 they were all scattered abroad throughout the  
 regions of Judea and Samaria, except the apostles.

59. Note the effect of the repetition of "they stoned."

**calling upon God**: rather "calling upon (the Lord Jesus), and saying "Lord Jesus . . ." The addition of the words "upon God" in A.V. is unjustified; the addition of "upon the Lord" in R.V. is merely vague. For "calling upon" Jesus, cf. ix. 14, xxii. 16.

60. lit. "do not establish (make fixed) for them their sin." For the prayer, compare the dying words of Jesus (Luke xxiii. 34).

**fell asleep**: xiii. 36. The metaphor is common in all languages, but here the word is used in striking contrast with the scene just described. [Our word *cemetery* = "place of sleep" or "rest" is connected with the Greek word here used.]

## CHAPTER VIII

### [1-4. DISPERSION OF THE CHURCH OF JERUSALEM.]

1. **And Saul . . . death**: rightly appended to ch. vii. in R.V. Luke purposely leaves our eyes fixed on him who is from this point to be the central figure of the narrative, as is proved by the reference to Saul (vii. 58) and by the repeated reference to his activity in ver. 3. The Greek for "consenting" and "death" are very strong, almost amounting to "joining with pleasure in his murder."

**at that time**: R.V. rightly "on that day." The persecution took place then and there.

**Samaria**: the district between Galilee and Judaea. Its capital was Samaria, "the watch mountain," built by Omri B.C. 925 (1 Kings xvi. 24), afterwards named Sebaste by Herod the Great. Most of the inhabitants had been carried away by Shalmaneser B.C. 721 (2 Kings xvii. 6), and afterwards by Esar-haddon, who replaced them by settlers from Babylon,

And devout men carried Stephen *to his burial*, and <sup>2</sup> made great lamentation over him. As for Saul, he <sup>3</sup> made havock of the church, entering into every house, and haling men and women committed *them* to prison. Therefore they that were scattered <sup>4</sup> abroad went every where preaching the word.

Hamath, etc. (2 Kings xvii. 24). The mixed race which grew up were regarded by the Jews with peculiar hatred, John iv. 9.

**2. devout:** the word only occurs three times elsewhere in N.T. (ii. 5, xxii. 12; Luke ii. 25), each time of Jews. Clearly then, *Jews*, as well as Christians, took part in the burial: had Christians alone been meant, "disciples" would have been used. But not necessarily Jews alone, because the statement in ver. 1 that *all* members of the Church "were scattered abroad," merely describes a *general* dispersion; many Christians were left, see ver. 3.

**3. made havock of:** R.V. "laid waste." The Greek verb is very strong, implying not only injury but insult. In Psalm lxxx. 13 it is used by the LXX. of a wild boar destroying a vineyard.

**haling** = "hauling," "dragging"; as Luke xii. 58.

**4. the word:** does not mean Scripture. For to the Apostles "Scripture" meant the O.T., whereas what they taught was the great truth that Jesus was the Christ and had risen again.

**4, 5. preaching . . . preached:** R.V. "preaching . . . proclaimed." The word "preach" in A.V. represents several Greek verbs:

1. A verb which merely describes "utterance," see viii. 25, xi. 25; but iv. 29, 31, xiii. 46, etc., the same verb is rightly rendered "speak."

2. A verb from which we derive the word "Evangelist," and which means to "bring good tidings" (Is. lii. 7), or to "announce as good tidings." It draws attention to the character of the preaching as conveying *good news*. It is distinctly a *missionary* word, and, as such, is very frequent in the Acts: see v. 42, viii. 4, 12, 25, 35, 40, xiv. 7, 8, 21, etc.; while in the N.T. it is almost peculiar to Luke and Paul, see especially Luke i. 19, ii. 10, "I bring you glad tidings of great joy."

3. A verb which means to "proclaim as a herald," and so draws attention to the character of the speaker and also suggests the idea of some great person whom he is charged to proclaim. Hence the word is specially used by Matt. iii. 1, Mark i. 4, Luke iii. 3, of John, who is the "herald" of Christ; and cf. its use here followed by "the Christ"; by "Jesus," ix. 20, xix. 3; by "Moses," xv. 21; by the "kingdom of God," xx. 25, xxviii. 31.



5 Then Philip went down to the city of Samaria,  
 6 and preached Christ unto them. And the people  
 with one accord gave heed unto those *things* which  
 Philip spake, hearing and seeing the miracles which  
 7 he did. For unclean spirits, crying with loud  
 voice, came out of many that were possessed *with*  
*them* : and many taken with palsies, and *that were*  
 8 lame, were healed. And there was great joy in  
 9 that city. But there was a certain man, called  
 Simon, which beforetime in the *same* city used  
 sorcery, and bewitched the people of Samaria,

[5-25. PHILIP, ONE OF THE SEVEN, PREACHES AT SAMARIA.  
 SIMON MAGUS OFFERS TO BUY THE GIFT OF THE HOLY  
 SPIRIT.]

5. **Philip** : not the Apostle (for in that case the mission of Peter and John (vv. 14-17) would have been unnecessary), but "the Evangelist" ; see xxi. 8 n. His journey to Samaria was important, as being the beginning of Christian missionary work, as yet on a small scale.

7. **taken with palsies** : *i.e.* paralysed, having no power to exert the muscles which regulate the limbs.

9. **Simon** : usually called Simon Magus. There are many legends about him, but nothing is really known : *e.g.* Justin Martyr says that he went to Rome, performed miracles, and had a statue erected to him with the inscription *Simoni Deo Sancto* ; but in this he was undoubtedly mistaken, as a stone found in the Tiber bears the inscription *SEMONI SANCO DEO FIDIO SACRUM*, *Sancus* being a Sabine name for Hercules, and *Semo* = *Semihomo*, meaning "a hero."

**used sorcery** : the Greek has "using Magian lore." The "Magi" were the priestly class under the Median and Persian empires, whose influence and learning were very great. Hence the "Magi" is used in a good sense, Matt. ii. 1 (see R.V. margin). But as their science was often used to impose on the vulgar, the word usually has a bad sense in Greek, as here and xiii. 6, and in our "magic."

**bewitched** : R.V. rightly "amazed" here and ver. 11, and also (instead of "wondered") ver. 13. This marked repetition clearly indicates that the "amazement" produced by Simon on the Samaritans was exactly the same effect which was produced on him by Philip. The "belief" spoken of, ver. 13, is the result of this amazement, not of any real conversion.

giving out that himself was some great one: to 10 whom they all gave heed, from the least to the greatest, saying, This *man* is the great power of God. And to him they had regard, because that 11 of long time *he* had bewitched them with sorceries. But when they believed Philip preaching the *things* 12 concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and 13 when he was baptized, he continued with Philip, and wondered, beholding *the* miracles and signs *which were* done.

Now when the apostles which were at Jerusalem 14 heard that Samaria had received the word of God, they sent unto them Peter and John: who, when 15 they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was 16

**some great one:** v. 36 n.

**10.** Read with R.V. "This man is that power of God which is called Great." There was at this time a belief current in Oriental speculation that certain "powers" (or emanations) of the Godhead became incarnate in the person of certain men. The power in the text is marked out as the one "which is called Great"—which beyond all others marked divinity. Simon therefore was supposed to be little less than divine. So Jerome states that Simon said, "*Ego sum sermo Dei . . . ego omnipotens, ego omnia Dei.*" This theory of emanations from the Godhead was very important in later Gnostic speculations. "Power" is used—"a being endowed with power."

**13. continued with:** *i.e.* persistently clung to.

**14. Peter and John:** see iii. 1 n. So Jesus sent out the Apostles "two and two" (Mark vi. 7), and also the seventy (Luke x. 1). So Barnabas and Saul (xiii. 2), Judas and Silas (xv. 22), Paul and Silas, Barnabas and Mark (xv. 39).

**15. come down:** implies (1) actual descent from Jerusalem, Mount Zion being 2535 feet above the Mediterranean; (2) going down from the capital to a provincial town. So ver. 5, xi. 27; cf. xi. 2, xiv. 25 n.

**the Holy Ghost:** xix. 2 n. Clearly here, as elsewhere in the Acts, this "receiving the Holy Spirit" is described as accompanied by certain signs obvious to eye and ear. Cf.

fallen upon none of them : only they were baptized  
 17 in the name of the Lord Jesus.) Then laid they  
*their* hands on them, and they received the Holy  
 18 Ghost. And when Simon saw that through laying  
 on of the apostles' hands the Holy Ghost was given,  
 19 he offered them money, saying, Give me also this  
 power, that on whomsoever I lay hands, he may  
 20 receive the Holy Ghost. But Peter said unto him,  
 Thy money perish with thee, because thou hast  
 thought that the gift of God may be purchased  
 21 with money. Thou hast neither part nor lot in  
 this matter : for thy heart is not right in the sight  
 22 of God. Repent therefore of this thy wickedness,  
 and pray God, if perhaps the thought of thine  
 23 heart may be forgiven thee. For I perceive that

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"saw" (18) and the effects mentioned, *e.g.* "speaking with tongues" (x. 44-48), prophecy (xix. 6).

16. **baptized** : ii. 38 n. **in** : should be "*into* the name."

18. Hence our word "simony" = trafficking in things sacred.

20. **thy money** [lit. "silver" as R.V.] . . . **thee** : not necessarily a curse on Simon, who may repent (ver. 22) and perhaps be pardoned, but a brief and vehement expression, which, put more carefully, would be, "Thy money perish, even as thou art now on the path to perishing," *i.e.* "art now treading the path that leads to perdition."

**the gift** : emphatically contrasted with Simon's offer to *buy* it.

21. **in this matter** : lit. "in this word," *i.e.* "the matter under discussion."

**thy heart** : Ps. lxxviii. 37.

**right** : lit. "mathematically straight," passing naturally from this sense to that of moral uprightness. It is to be seen in a transition state at xiii. 10.

22. **if perhaps** : *i.e.* "to see if possibly," indicating that the possibility is remote.

23. **gall of** : R.V. in margin has "thou wilt become gall (or "a gall root") of bitterness . . ." The "gall" or "poison" with which he is filled is defined as a "bitterness," *i.e.* a bitter (= malignant) disposition (Rom. iii. 14 ; Heb. xii. 15) into which he has fallen, and the "fetters" which bind him are his own "unrighteousness" or "iniquity." See also Deut. xxix. 18, "Lest there should be among you a root that beareth *gall* and wormwood"; Is. lviii. 6, "to loose the *bands of iniquity*."

thou art in the gall of bitterness, and *in* the bond of iniquity. Then answered Simon, and said, Pray ye <sup>24</sup> to the Lord for me, that none of *these things* which ye have spoken come upon me. And they, when <sup>25</sup> they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

And *the* angel of the Lord spake unto Philip, <sup>26</sup> saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and <sup>27</sup> behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, <sup>28</sup> and sitting in his chariot read Esaias the prophet.

24. *ye*: emphatic.

[26-40. PHILIP INSTRUCTS AND BAPTIZES THE EUNUCH.]

**26. Gaza:** "The Strong" city, at the extreme south-west of Palestine, two miles from the sea; in the portion of Judah, but soon taken by the Philistines and made one of their five cities; is now known as Ghuzzee, and has 15,000 inhabitants.

**which:** in A.V. this seems to refer to Gaza, but the Greek has "this is desert," the pronoun probably referring to "the way," and not to Gaza, and the words being part of the angelic direction which points out the particular road Philip was to take.

**is desert:** = is the one that passes through the wilder parts about Hebron, as opposed to the ordinary road passing through Ramleh. If "which" refers to Gaza, the words must be a parenthetical remark of Luke's, and possibly refer to the destruction of Gaza shortly before the siege of Jerusalem, Jos. B. J. 2. 33.

**27. Arise and go,** ver. 26; **he arose and went,** ver. 27:—Obedience well illustrated.

**Ethiopia:** Ps. lxxviii. 31. **eunuch:** eunuchs have always been employed by Eastern sovereigns in high posts.

**Candace:** like "Pharaoh," "Caesar," not a name, but a *title* borne by the queens of Ethiopia. Their capital was Meroe, on the upper Nile.

**28. read:** *i.e.* "read aloud," see "heard him," ver. 30. It would be probably from the LXX. translation, which had been made, and was well known, in Egypt.

29 Then the Spirit said unto Philip, Go near, and join  
 30 thyself to this chariot. And Philip ran *thither* to  
*him*, and heard him read the prophet Esaias, and  
 31 said, Understandest thou what thou readest? And  
 he said, How can I, except some *man* should guide  
 me? And he desired Philip that *he* would come  
 32 up and sit with him. The place of the scripture  
 which he read was this, He was led as a sheep to  
 the slaughter; and like a lamb dumb before his  
 33 shearer, so opened he not his mouth: in his humiliation  
 his judgment was taken away: and who shall declare  
 his generation? for his life is taken from the earth?  
 34 And the eunuch answered Philip, and said, I pray  
 thee, of whom speaketh the prophet this? of him-  
 35 self, or of some other *man*? Then Philip opened  
 his mouth, and began at the same scripture, and

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32, 33. **place of the scripture**: should be "the contents of the passage (of Scripture) . . ."

**as a sheep**: LXX. of Is. liii. 7, 8. A.V. of Is. gives:

"He was taken from prison and from judgment:  
 and who shall declare his generation?  
 For he was cut off out of the land of the living:  
 for the transgression of my people was he stricken."

This means: "He (*i.e.* Jehovah's servant) was taken away (*i.e.* cut off by a violent death) through oppression and judgment (*i.e.* through an oppressive judgment), and as for his generation (*i.e.* contemporaries), who considered that he was cut off . . . that for the transgression of my people he was stricken?" (*i.e.* no one of his contemporaries meditated on the truth that the Divine Envoy's life was cut short for the sins of the people).

From this we can see the *general* meaning of the LXX. as here quoted, viz. "He was humiliated, but who can describe (the wickedness of) His contemporaries in putting Him to death?"\*

The words **in his humiliation his judgment was taken away** may perhaps mean "by his humiliation his (fair) *trial* was taken away," and, if so, they agree with the Hebrew. They are usually, however, explained "because He humbled Himself the sentence of death passed on Him has been annulled, and He is now exalted"; cf. Phil. ii. 8.

**35. opened his mouth**: a phrase always used to introduce some weighty utterance, x. 34; Matt. v. 2.

preached unto him Jesus. And as they went on <sup>36</sup> *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If <sup>37</sup> thou believest with all *thine* heart, *thou* mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the <sup>38</sup> chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up <sup>39</sup> out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went *on* his way rejoicing. But Philip was <sup>40</sup> found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

**preached** [more exactly "conveyed the glad tidings of," see ver. 4, 5 n.] **Jesus**: *i.e.* described His life, and pointed out its correspondence with the account of Messiah given in Isaiah.

**37.** This verse is omitted by the best authorities, and seems to have been inserted to suit the formularies of the baptismal services. The phrase "Jesus Christ," as expressed in the Greek, could not have been written by Luke; see ii. 22 n.

**38.** Actual *immersion* was practised; see Matt. iii. 16, and the rubric in the Baptismal Service, "he shall *dip* it in the water discreetly and warily." *The Teaching of the Twelve Apostles* prescribes that it shall be, if may be, in running water; failing that, in other water, cold if possible, but if not, in warm: only as a last alternative may water be poured on the head.

**39.** Clearly a miraculous removal of Philip is described: see 1 Kings xviii. 12; 2 Kings ii. 16.

**40. Azotus**: Ashdod, sixty miles west of Jerusalem, thirty-five north of Gaza, originally allotted to the tribe of Judah (Josh. xv. 47), one of the five cities of the Philistines, noted in O.T. times for the worship of Dagon, 1 Sam. v.

**Cesarea**: "the city of Caesar," called *C. Palaestinae* to distinguish it from *C. Philippi*; originally named "the Tower of Strato," but largely improved by Herod the Great, and re-named in honour of Caesar Augustus. It had a fine harbour made at a great cost by Herod, was the chief city of Palestine, and the residence of the Roman procurator (xxiii. 23, xxiv. 27).

9 And Saul, yet breathing out threatenings and  
 slaughter against the disciples of the Lord, went  
 2 unto the high priest, and desired of him letters to  
 Damascus to the synagogues, that if he found any  
 of *this way*, whether they were men or women, he  
 3 might bring *them* bound unto Jerusalem. And  
 as *he* journeyed, he came near Damascus: and

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## CHAPTER IX

[1-22. SAUL JOURNEYING TO DAMASCUS IS CONVERTED TO CHRISTIANITY BY THE APPEARANCE TO HIM OF JESUS. HE PREACHES AT DAMASCUS THAT JESUS IS THE CHRIST.]

2. By decree of Julius Caesar and Augustus, the high priest and Sanhedrin had jurisdiction over Jews residing abroad.

**Damascus**: 150 miles north-east of Jerusalem; one of the oldest cities in the world, situated in a singularly fertile plain watered by the Barada [Abana, 2 Kings v. 12], on the direct line of traffic between Tyre and the East: taken by David, but lost by Solomon, and the capital of a great Syrian power until taken by Tiglath-Pileser, King of Assyria, B.C. 740. It was soon rebuilt, but its greatness was eclipsed by that of Antioch: see Gen. xiv. 15; 2 Sam. viii. 5; 2 Kings xvi. 9. At this time it was ruled by a governor under Aretas (2 Cor. xi. 32), an Arabian prince tributary to Rome, who may have been favourable to the Jews. It was taken in A.D. 634 by the Mahometan Arabs, and became the capital of the Mahometan world. It has still 150,000 inhabitants.

**this way**: better "*the way*," *i.e.* the way pointed out by God which leads through faith in Christ to salvation (so xix. 9, 23, xxii. 4). It is noteworthy that the Christian faith was known among the early disciples as "*the way*" (as here), "*the truth*" (2 John i.), and "*the life*" (Acts v. 20).

3. **Paul's conversion** is described by himself, xxii. 6-12, and xxvi. 12-19. The considerable variations in the three accounts relate (1) to the words spoken by Jesus, (2) to the effect produced on Paul's companions.

(1) In xxvi. very much more is said to have been spoken by Jesus. Perhaps Paul there combines the words actually heard by him with the fuller explanation divinely communicated to him by Ananias and in other visions.

(2) As regards his companions:

suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood 7

(a) "stood (lit. 'were standing') speechless" here seems to differ from xxvi. 14, "when we were all fallen to the earth." But different points of time are referred to. Here their position *after* the vision, there what they did on its *first* appearance, is described.

(b) "hearing a voice but seeing no man" here seems to differ from xxii. 9, "they beheld the light but heard not the voice." There is, however, no real inconsistency. They hear the "voice," or "utterance," but not "the voice of him *that spake to me,*" *i.e.* the actual words which Paul heard. They "saw the light" but saw "no man," whereas Paul saw Jesus.

The variations are a proof of the honesty of the writer, and are but natural in a repeated account. But the artificial introduction of this natural variation with a view to deceive is very hard to imagine.

Paul himself refers to this event as establishing his claim to be an Apostle, *i.e.* one who had seen the Lord and received his commission directly from Him (1 Cor. ix. 1, xv. 8, 9; Gal. i. 12, 16).

**there shined . . .** : It was "about midday," xxii. 6, and the light was "above the brightness of the sun," xxvi. 13.

**4. Saul, Saul** : the repetition expresses solemn emphasis; see Matt. xxiii. 37; Luke x. 41. In all three accounts the Hebrew form of the word "Saul" is used, not (as usual in the Acts) the Greek form "Saul." Jesus spoke to him in Hebrew (xxvi. 14).

**me** : Jesus identifies Himself with His followers; cf. Luke x. 16. *Caput pro membris clamabat*, says Augustine.

**5. I am Jesus whom thou persecutest** : the emphasis is on "*I*" and "*thou*," which are sharply contrasted.

**5, 6. it is hard . . . said unto him** : not in any ancient authorities; partly inserted from xxvi. 14. Ancient copyists of the N.T. and other books not unfrequently, in the case of occurrences which are related more than once, supplement the briefer account in one place with the fuller details derived from another.



- speechless, hearing a voice, but seeing no *man*.  
 8 And Saul arose from the earth; and when his eyes  
 were opened, he saw no *man*: but they led him by  
 9 the hand, and brought *him* into Damascus. And  
 he was three days without sight, and neither did  
 eat nor drink.
- 10 And there was a certain disciple at Damascus,  
 named Ananias; and to him said the Lord in a  
 vision, Ananias. And he said, Behold, I *am here*,  
 11 Lord. And the Lord *said* unto him, Arise, and go  
 into the street which is called Straight, and inquire  
 in the house of Judas for *one* called Saul, of Tarsus:  
 12 for behold, he prayeth, and hath seen in a vision  
 a man named Ananias coming in, and putting *his*  
 hand on him, that he might receive his sight.  
 13 Then Ananias answered, Lord, I have heard by  
 many of this man, how much evil he hath done to  
 14 thy saints at Jerusalem: and here he hath authority  
 from the chief priests to bind all that call on thy  
 15 name. But the Lord said unto him, Go *thy way*:  
 for he is a chosen vessel unto me, to bear my name  
 before the Gentiles, and kings, and the children of

11. **the Lord**: Jesus, see ver. 17.

**the street . . . Straight**: the thoroughfares of Eastern cities do not change, so that "the straight street" which still runs through Damascus from E. to W. is probably the one in which Ananias spoke to Paul, and "the house of Judas" is still shown near the Eastern Gate.

**Saul, of Tarsus**: rather "Saul, a man of Tarsus." **Tarsus**: on the Cydnus, twelve miles from its mouth, was the capital of the Roman province of Cilicia. It ranked with Athens and Alexandria as a celebrated school of philosophy and literature. It was a "free city," *i.e.* it had the right of local self-government. Paul himself speaks of it as "no mean city" (xxi. 39).

12. **receive**: rather "recover."

13. **thy saints**: the usual name by which Christians are known in the N.T. (cf. vv. 32, 41), especially in St. Paul's Epistles (*e.g.* Rom. i. 7, viii. 27, xii. 13).

15. **Gentiles**: named first, Paul being the Apostle of the Gentiles.

**kings**: *e.g.* Agrippa (xxvi. 2), Nero.

Israel: for I will shew him how great *things* he <sup>16</sup> must suffer for my name's sake. And Ananias <sup>17</sup> went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his <sup>18</sup> eyes as it had been scales: and he received sight forthwith, and arose, and was baptized, and when <sup>19</sup> he had received meat, he was strengthened. Then was Saul certain days with the disciples which were

**16. for . . .** : *i.e.* go without fear, "for I will shew him what he must himself suffer" (so that you need not fear that he will do injury to you). There is a clear contrast between the suffering *Saul* had inflicted (ver. 13), and the suffering *Paul* must undergo. For "the things he suffered" cf. 2 Cor. xi. 23-28.

**17. that appeared unto thee** : in the accounts of the conversion it is not stated that Paul actually *saw* Jesus, but it is distinctly implied; and Paul claims to have seen Him, 1 Cor. xv. 8, and see Introduction, p. xxv.

**receive** : so also R.V., but "recover," "receive *back*," would express the meaning better.

**18. as it had been scales** : the words do not indicate that "scales" or "something like scales" actually fell from his eyes, but that what Paul experienced was the "falling away" of "a sort of a scale" or "film," which had previously obscured his vision. Pope, *Messiah*, 39 :—

He from *thick films* shall purge the visual ray  
And on the sightless eyeball pour the day.

**19. certain days** : seems to imply a short period; cf. x. 48, xvi. 12, xxiv. 24. Luke appears to know nothing of the journey into *Arabia* which Paul tells us (Gal. i. 16) followed immediately after his conversion, whence he returned to Damascus, only going up to Jerusalem after three years. Perhaps Luke was not aware of the length of this interval, as the phrase "many days" in ver. 23 is very vague, though not absolutely inconsistent with the existence of a considerable interval (see 1 Kings ii. 38, where the "many days" are in the next verse referred to as "three years").

Paul's own account of this period (Gal. i. 13-24) is to be

20 at Damascus. And straightway he preached Christ  
 21 in the synagogues, that he is the Son of God. But  
 all that heard *him* were amazed, and said, Is not  
 this he that destroyed them which called on this  
 name in Jerusalem, and came hither for that *intent*,  
 that he might bring them bound unto the chief  
 22 priests? But Saul increased the more in strength,  
 and confounded the Jews which dwelt at Damascus,  
 proving that this is *very* Christ.

23 And after that many days were fulfilled, the Jews  
 24 took counsel to kill him: but their laying await  
 was known of Saul. And they watched the gates  
 25 day and night to kill him. Then the disciples took  
 him by night, and let *him* down by the wall in a  
 26 basket. And when Saul was come to Jerusalem,  
 he assayed to join himself to the disciples: but  
 they were all afraid of him, and believed not that  
 27 he was a disciple. But Barnabas took him, and

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carefully compared, and it should be borne in mind (1) that Paul was an eyewitness and actor in the scenes which he describes; (2) that the *object* of the two writers is different: *Luke* desires to give a historical narrative of the *outward* facts of Paul's career; *Paul* wishes to explain the facts of his *inward* spiritual history. St. Luke's narrative, then, needs correcting by the precise and authoritative statements of St. Paul.

**22. confounded:** as Stephen had done, vi. 10. Chrysostom says: "By his knowledge of the Law he stopped their mouths. . . . They thought they had got rid of the controversy on these points by getting rid of Stephen, and they found a successor mightier than Stephen."

[23-31. SAUL ESCAPES TO JERUSALEM, THEN TO CAESAREA AND TARSUS. THE CHURCHES HAVE REST.]

**24. they:** the Jews, assisted by the "governor under Aretas the King (of Arabia)," 2 Cor. ix. 32.

**25. by [R.V. "through"] the wall:** *i.e.* through the window of a house on the town wall (2 Cor. ix. 33): see Joshua ii. 15; 1 Sam. xix. 12.

**basket:** a large plaited provision basket.

**27. took him:** a graphic word = took him by the hand.

brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at 28 Jerusalem. And he spake boldly in the name of 29 the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the 30 brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus. Then had the 31 churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear

[Barnabas came from Cyprus, and may have met Paul at Tarsus.]

**to the apostles:** Paul tells us (Gal. i. 18) that he stayed with Peter fifteen days, and adds, "Other of the Apostles saw I none, save James the Lord's brother." Luke's knowledge of this period is inexact.

**28. i.e.** he was in close personal intercourse with them. Paul (Gal. i. 22) says that he was "unknown by face to the churches in Judaea"; and it is to be observed that Luke describes the present visit as abruptly terminated and strictly confined to Jerusalem itself.

**30. brought down:** i.e. to the sea coast, xiv. 25 n. **Cesarea:** used absolutely, refers to the best-known Caesarea on the coast. The whole phrase indicates a voyage *by sea* to Tarsus. In Gal. i. 21 Paul says, "Then I came into the regions of Syria and Cilicia," but this does not necessarily imply that he travelled *by land* through Syria to Cilicia and Tarsus. He merely states that the next period of his life was spent in the district which he describes as that of "Syria and Cilicia," the name of Syria being placed first probably on account of its greater importance.

Paul next visited Jerusalem "after fourteen years" (Gal. ii. 1).

**31. had rest:** the Jews had at this time (A.D. 39, 40) troubles enough of their own in connection with the decision of Caligula to place his statue in the Holy of Holies. Tac. *History*, v. 9, *jussi a Gaio Caesare effigiem ejus in templo locare, arma potius sumpserunt; quem motum Caesaris mors diremit.*

**edified:** lit. "builded up." See Glossary.

of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which  
33 dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight  
34 years, and was sick of the palsy. And Peter said unto him, Aeneas, Jesus Christ maketh thee whole :  
arise, and make thy bed. And he arose immedi-  
35 ately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas : this *woman* was full of good works and  
37 almsdeeds which she did. And it came to pass in those days, that she was sick, and died : whom  
when they had washed, they laid *her* in an upper  
38 chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was  
there, they sent unto him two men, desiring *him*  
39 that *he* would not delay to come to them. Then

**comfort** : or "encouragement," which aided them in their progress. The original Greek word is connected with "Paraclete," a name applied by John alone to the Holy Spirit (xiv. 16, 26, xv. 26, xvi. 7) and rendered "Comforter," the margin in R.V. giving "or Advocate or Helper." Cf. iv. 36 n.

[32-43. PETER HEALS AENEAS AND RESTORES TABITHA TO LIFE.]

32. **Lydda** : in O.T. *Lod* (1 Chron. viii. 12), near Joppa.

34. Peter makes it clear that he is but the instrument of the healing, cf. iii. 6.

35. **Saron** : "in Sharon," R.V. to mark that it was not a town but a *district* (Is. xxxiii. 9 ; Sol. Song ii. 1), the famous plain extending along the coast from Caesarea to Joppa.

36. **Joppa** : now Jaffa, the port (2 Chron. ii. 16) of Jerusalem.

**Tabitha** : an Aramaic word = "a gazelle," which is in Greek Dorcas.

Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put *them* all forth, 40 and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her *his* hand, and lift her up, and 41 when he had called the saints and widows, presented her alive. And it was known throughout all 42 Joppa; and many believed in the Lord. And it 43 came to pass, that he tarried many days in Joppa with one Simon a tanner.

There was a certain man in Cesarea called 10 Cornelius, a centurion of the band called the Italian

39. **shewing**: rather "displaying (with pride)."

**coats and garments**: ancient clothing consisted generally of two parts, (1) the *under* garment fitting close, and (2) the *outer* robe, loose and flowing. Here "coats" represent the former, and "garments" the latter.

**which**: should be "all which," "how many": they were numerous.

43. **tanner**: the trade was held unclean by the Jews. The word seems added intentionally and emphatically at the end in connection with the event which follows.

## CHAPTER X

[1-8. CORNELIUS, COMMANDED BY AN ANGEL, SENDS FOR PETER.]

1. **Cornelius**: a Roman, and perhaps sprung from a freed-man of the great Cornelian family.

**centurion**: the *century* was one of the oldest divisions of the Roman army, and its officer was *centurio*, "leader of 100 men." Six centuries made a cohort, ten cohorts a legion. The Roman centurions in N.T. always appear in a favourable light (xxvii. 8; Matt. viii. 5; Luke vii. 2, xxiii. 47).

**band**: probably here = "cohort."

**Italian**: probably as consisting of native Italians, not

2 *band*, a devout *man*, and one that feared God  
 with all his house, which gave much alms to the  
 3 people, and prayed to God alway. He saw in a  
 vision evidently, about the ninth hour of the day,  
 an angel of God coming in to him, and saying unto  
 4 him, Cornelius. And when he looked on him, he  
 was afraid, and said, What is it, Lord? And he  
 said unto him, Thy prayers and thine alms are  
 5 come up for a memorial before God. And now  
 send men to Joppa, and call for *one* Simon, whose  
 6 surname is Peter: he lodgeth with one Simon a  
 tanner, whose house is by the sea side: he shall  
 7 tell thee what thou oughtest to do. And when the  
 angel which spake unto Cornelius was departed, he  
 called two of his household servants, and a devout  
 soldier of them that waited on him continually;  
 8 and when he had declared all *these things* unto  
 them, he sent them to Joppa.

troops levied in the provinces. Such a cohort would naturally be stationed at Caesarea, the seat of the Roman governor. [At this time there was no Roman *procurator* of Judaea. Pilate had been recalled and Herod Agrippa was king.]

2. **one that feared God**: *i.e.* Jehovah. The addition of the phrase "one that feared God" to the words "a devout man" seem clearly intended to *particularise* Cornelius as not merely a god-fearing man, but as "fearing God," *i.e.* the God of the Jews (cf. xiii. 16, 26), and so a Proselyte of the Gate, *i.e.* uncircumcised.

**to the people**: *i.e.* the Jews.

3. **evidently**: R.V. "openly"; rather perhaps "plainly," "manifestly," showing that what Cornelius saw was no illusion.  
**ninth hour**: iii. 1 n.

4. **are come up**: like the smoke or savour of sacrifice or incense. Cf. Ps. cxli. 2; also Longfellow's poem of "Sandalphon, the Angel of Prayer," who,

With his feet on the ladder of light,  
 Gathers the prayers as he stands,  
 And they change into flowers in his hands.

**for a memorial**: *i.e.* so as to remind God of thee.

6. Simon would dwell outside the town, and near the sea, on account of his trade.

On the morrow, as they went on their journey, 9 and drew nigh unto the city, Peter went up upon the house to pray about the sixth hour: and he 10 became very hungry, and would have eaten: but while they made ready, he fell into a trance, and 11 saw heaven opened, and a certain vessel descending unto him, as *it had been* a great sheet knit at the four corners, and let down to the earth: wherein 12 were all *manner of* fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, 13 Peter; kill, and eat. But Peter said, Not so, 14 Lord; for I have never eaten any *thing that is* common or unclean. And *the voice spake* unto him 15

[9-48. PETER, WARNED BY A VISION, GOES TO CORNELIUS, PREACHES JESUS OF NAZARETH, AND BAPTIZES CORNELIUS AND HIS HOUSEHOLD.]

9. 1st day, they set out; 2nd, reach Joppa (28 miles) about noon; 3rd, return with Peter; 4th, reach Caesarea again.

**upon the house:** *i.e.* upon the roof. The flat roofs of Oriental houses were used for many purposes, *e.g.* drying corn, hanging up linen, as places of recreation in the evening, and as sleeping places at night (Josh. ii. 6; 1 Sam. ix. 25, 26; 2 Sam. xi. 2, xvi. 22; Prov. xxi. 9); as places of devotion (Jer. xix. 13), and even idolatrous worship (2 Kings xxiii. 12; Jer. xxxii. 29).

**sixth hour:** iii. 1 n.

**10. they:** the people of the house whose business it was.

**trance:** iii. 10 n.

**11.** R.V. rightly "let down (*i.e.* lowered) by four corners" (lit. "beginnings"; in English we say "ends").

**14. not so:** a protest, not a refusal.

That which is **common**, "shared by all," is opposed to that which is "peculiar," "possessed by few"; hence the word acquires the contemptuous sense of "ordinary," "vulgar"; or, as here, is applied to food not specially pronounced "clean." For "unclean" animals cf. Lev. xi.

For the sense of the passage see Mark vii. 18, 19, where Jesus says, "Nothing that goeth into a man can defile a man" (= "make him common"); and Mark (who is said to have derived much information from Peter) adds this remarkable comment, "This he said, making all meats clean" (see R.V.)



again the second time, What God hath cleansed,  
 16 *that* call not thou common. This was done thrice :  
 and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what *this*  
 vision which he had seen should mean, behold, the  
 men which were sent from Cornelius had made  
 inquiry for Simon's house, and stood before the  
 18 gate, and called, and asked whether Simon, which  
 19 was surnamed Peter, were lodged there. While  
 Peter thought on the vision, the Spirit said unto  
 20 him, Behold, three men seek thee : arise therefore,  
 and get *thee* down, and go with them, doubting  
 21 nothing : for I have sent them. Then Peter went  
 down to the men which were sent unto him from  
 Cornelius ; and said, Behold, I am he whom ye  
 seek : what *is* the cause wherefore ye are come ?  
 22 And they said, Cornelius the centurion, a just man,  
 and one that feareth God, and of good report  
 among all the nation of the Jews, was warned from  
 God by a holy angel to send for thee into his  
 23 house, and to hear words of thee. Then called he  
 them in, and lodged *them*. And on the morrow  
 Peter went away with them, and certain brethren  
 24 from Joppa accompanied him. And the morrow  
*after* they entered into Cesarea. And Cornelius  
 waited for them, and had called together his  
 kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him,  
 and fell down at *his* feet, and worshipped *him*.  
 26 But Peter took him up, saying, Stand up ; I myself

15. **cleansed** : = "declared" or "made clean," *i.e.* by offering them to thee.

**call** : rather "make," as R.V.

16. **thrice** : to emphasise the command.

17. **doubted** : R.V. "was much perplexed."

20. **doubting nothing** : lit. "not being divided" (*i.e.* in mind), and so uncertain what course to pursue.

25. **worshipped him** : the original Greek word does not necessarily imply worship, being often used of Eastern prostra-

also am a man. And as he talked with him, he 27  
 went in, and found many *that were* come together.  
 And he said unto them, Ye know how that it is an 28  
 unlawful *thing* for a man *that is* a Jew to keep  
 company, or come unto one of another nation ;  
 but God hath shewed me that *I* should not call  
 any man common or unclean. Therefore came I 29  
*unto you* without gainsaying, as soon as I was sent  
 for : I ask therefore for what intent ye have sent  
 for me ? And Cornelius said, Four days ago I was 30  
 fasting until this hour ; and at the ninth hour I  
 prayed in my house, and behold, a man stood  
 before me in bright clothing, and said, Cornelius, 31  
 thy prayer is heard, and thine alms are had in  
 remembrance in the sight of God. Send therefore 32

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tion before a great personage ; but such prostration would be  
 unnatural in a Roman, and Peter clearly regarded the act as  
 implying worship. Jesus *accepts* such worship (e.g. Matt. viii. 2).

**28. it is unlawful :** there is no such prohibition in the  
 Mosaic law ; it seems due to the teaching of the Rabbis exaggerating  
 the danger of defilement. "Any contact with a  
 heathen might involve such defilement that on coming from the  
 market an orthodox Jew would have to immerse" (Edersheim).  
 Though no doubt frequently modified in practice, especially  
 outside Palestine, yet there is abundant evidence of Jewish  
 exclusiveness. Juvenal (xiv. 103) says that Roman Jews would  
 not even show the way except to a Jew ; cf. Tacitus *History*, v.  
 5, *adversus omnes alios hostile odium, separati epulis, discreti*  
*cubilibus.*

**but God . . . :** the Greek has "*and* to me God shewed . . ." The rendering of "and" as "but" in A.V. or as "and yet" in R.V. is not justified. The connection of thought seems to be : "Ye know that . . . and to me it was God who shewed . . ." *i.e.* I know the Jewish law as well as you do, and a divine revelation alone explains my conduct.

**30. R.V. rightly** "Four days ago, until this hour, I was keeping the ninth hour of prayer in my house," *i.e.* four days ago reckoning up to this hour at which I am speaking to you. The Jews reckoned in the day at both ends ; a person therefore speaking at 3 P.M. on Friday would refer to 3 P.M. on Tuesday as "four days ago until this hour." We should make it three days.

**bright :** indicates a heavenly radiance (cf. i. 11 ; Mark ix. 3).

to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all *things* that are commanded thee of God.

Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel,

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**33. hast well done**: a formula of expressing thanks (Phil. iv. 14).

**34. opened his mouth**: viii. 35 n. The purport of this speech is this: "I now see that *all* men, without distinction of nation, are acceptable to God (*i.e.* He is willing to accept or welcome them). His message or 'word' on this subject He sent to the children of Israel proclaiming peace (to be obtained) through Jesus the Messiah, yes, Jesus who is Lord (not of only one nation but) of *all* men. *You* know the story of the events which took place, how Jesus of Nazareth was 'anointed' by God and so declared to be Messiah (note 2 on ii. 22), His commission being demonstrated by the works which He performed (see vv. 37, 38), and *we* are the witnesses to that life and to the facts of His death and resurrection (vv. 39-41); we are commanded to proclaim Him as the universal judge, even as Him to whom all the prophets bear witness, that He is the Saviour of *all* who believe on Him." The essence of the whole speech is: *Jesus is Messiah, and Messiah is the Saviour of all men.*

**of a truth I perceive**: the Greek is emphatic, "I apprehend" or "grasp in truth," *i.e.* really, in fact. Certain words had been only words before to him; now he *really grasps* their meaning.

**respecter of persons**: cf. Luke xx. 21, "Neither acceptest thou the person of any"; Gal. ii. 6, "God accepteth no man's person"; Deut. x. 17, "For the Lord your God . . . regardeth not persons, nor taketh reward." The phrase indicates paying regard to the external circumstances or accidental qualities of a man as opposed to his intrinsic character; *e.g.* as here, showing special favour to a Jew, merely because he was a Jew.

**36. the word which . . .**: many ancient authorities rightly

preaching peace by Jesus Christ: (he is Lord of all:) *that* word, *I say*, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all *things* which he did both in the land of the Jews, and in Jerusalem; whom they

omit "which," and the sense becomes clear. "His word (*i.e.* divine message on the subject) He (*i.e.* God) sent . . . preaching peace by Jesus Christ. He (Jesus) is Lord of *all*. You know the story of what took place throughout all Judea, beginning from Galilee . . . how God anointed Jesus . . ." The hopeless parenthesis "he is Lord of all" is thus got rid of.

**preaching peace**: from Is. lii. 7; and the rendering here should be "bringing good tidings of peace," see viii. 4 note.

**peace**: with God.

**by Jesus**: as the messenger.

**he is Lord of all**: "He, yes He," the pronoun being highly emphatic. This brief phrase, ending with the vital words "of all," contains the very gist and essence of Peter's argument. Its strong simplicity is admirable merely as an instance of rhetorical power. Printed as an unmeaning parenthesis in A.V., the whole power is lost.

**37. that word which was published**: R.V. "saying." The Greek phrase, however, distinctly means "the story which was enacted," "the events which took place," the words being the same as those rendered in Luke ii. 15 "this thing which is come to pass." A.V. by rendering two *different* Greek expressions in the *same* way, *i.e.* "word" in ver. 36 and "word" in ver. 37, and by adding in the second case the phrase "I say" to indicate that "that word" picks up "the word," entirely alters the sense, and R.V. makes little improvement.

**from Galilee**: Luke iv. 14.

**38. R.V.** "even Jesus of Nazareth, how that God anointed Him," is the better order. Great emphasis is thus thrown on "Jesus of Nazareth," it being Peter's object to point out that *the man Jesus was declared to be the Messiah*.

**anointed**: ii. 22 n.

**devil**: = "the slanderer"; see v. 3 n.

**39. and we**: answering to "ye," ver. 37. The historical

40 slew and hanged on a tree: him God raised up the  
 41 third day, and shewed him openly; not to all the  
 people, but unto witnesses chosen before of God,  
*even* to us, who did eat and drink with him after  
 42 he rose from the dead. And he commanded us to  
 preach unto the people, and to testify that it is he  
 which was ordained of God *to be* the Judge of quick  
 43 and dead. To him give all the prophets witness,  
 that through his name whosoever believeth in him  
 shall receive remission of sins.

44 While Peter yet spake these words, the Holy  
 Ghost fell on all them which heard the word.  
 45 And they of the circumcision which believed were  
 astonished, as many as came with Peter, because  
 that on the Gentiles also was poured out the gift  
 46 of the Holy Ghost. For they heard them speak  
 with tongues, and magnify God. Then answered  
 47 Peter, Can any *man* forbid water, that these should

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part of Peter's speech is an appeal (1) to what his hearers know, (2) to what the Apostles are witnesses of.

41. **who**: rather "for we . . ." **did eat and drink**: Luke xxiv. 41, 43.

42. **he** (*i.e.* God) **commanded us**: throughout it is the action of God which is dwelt on: *God* sends Jesus the Messiah; *God* commands the Apostles to proclaim and bear witness to the fact. [If "he" refer to Jesus, cf. Matt. xxviii. 19.]

45. Lit. "those who from circumcision had believed" = Peter's six companions, who, having been Jews, had become Christians. In xi. 2; Gal. ii. 12, "they of the circumcision" = the Judaising party in the Church, who held that before a man could become a Christian [*i.e.* believe in the Messiah] he must be circumcised and accept the Mosaic law.

46. **answered**: *i.e.* not necessarily their openly expressed questions but their visible doubt and amazement, iii. 12 n.

47. **can any man**: *i.e.* surely no man can; cf. Luke vi. 39. **water**: rather "*the water*." Hitherto the "gift of the Holy Spirit" had followed the *human* act of baptism as a visible sign of God's presence in those baptized (ii. 38, viii. 16, 17). Now the conditions were reversed: *God's* presence had been made clear, it remained for them to do their part. Of the two requisites of baptism, the Spirit had been given, *the water* could not be withheld.

not be baptized, which have received the Holy Ghost as well as we? And he commanded them <sup>48</sup> to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

And the apostles and brethren that were in <sup>11</sup> Judea heard that the Gentiles had also received the word of God. And when Peter was come up <sup>2</sup> to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to <sup>3</sup> men uncircumcised, and didst eat with them. But Peter *rehearsed the matter* from the beginning, <sup>4</sup> *and* expounded *it* by order unto them, saying, I <sup>5</sup> was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as *it had been* a great sheet, let down from heaven by four corners; and it came *even* to me: upon the which <sup>6</sup> when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I <sup>7</sup>

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48. "in [ii. 38 n.] the name of Jesus the Messiah" is the best reading.

## CHAPTER XI

[1-18. PETER, ACCUSED OF GOING IN TO AND EATING WITH THE GENTILES, MAKES HIS DEFENCE.]

3. **uncircumcised**: contemptuous: cf. the use of the adjective "uncircumcised" in O.T., e.g. 1 Sam. xvii. 26; 2 Sam. i. 20.

**didst eat with them**: to this day orthodox Jews will not touch meat killed by a Gentile butcher, for fear of eating some "unclean" beast, or meat improperly killed.

4. The case of Cornelius was a test case of primary importance. The careful particularity of this verse, and the full repetition of the whole story, part of it being given three times (x. 3-6, 30-32, xi. 13-14), show what importance Luke attaches to it. The question, whether to become a Christian it was necessary first to accept the Mosaic law, was the first great difficulty of the Church (xv. 1; Galatians, *passim*).

6. **I considered**: should be "I was considering (*i.e.* trying to understand what it was), and then I saw."

heard a voice saying unto me, Arise, Peter; slay  
 8 and eat. But I said, Not so, Lord: for nothing  
 common or unclean hath at any time entered into  
 9 my mouth. But *the* voice answered me again from  
 heaven, What God hath cleansed, *that* call not thou  
 10 common. And this was done three times: and  
 11 all were drawn again into heaven. And behold,  
 immediately there were three men already come  
 unto the house where I was, sent from Cesarea  
 12 unto me. And the spirit bade me go with them,  
 nothing doubting. Moreover these six brethren  
 accompanied me, and we entered into the man's  
 13 house: and he shewed us how he had seen an angel  
 in his house, which stood and said unto him, Send  
 men to Joppa, and call for Simon, whose surname  
 14 is Peter; who shall tell thee words, whereby thou  
 15 and all thy house shall be saved. And as I began  
 to speak, the Holy Ghost fell on them, as on us at  
 16 the beginning. Then remembered I the word of  
 the Lord, how that he said, John indeed baptized  
 with water; but ye shall be baptized with the  
 17 Holy Ghost. Forasmuch then as God gave them  
 the like gift as *he did* unto us, who believed on the  
 Lord Jesus Christ; what was I, that I could with-

12. **nothing doubting**: the best authorities give "making no distinction," and so R.V.

13. R.V. rightly, "And he *told* us how he had seen *the* angel." Peter would say "*an* angel," but Luke, writing for those who know the story, not unnaturally refers to *the* angel.

15. **at the beginning**: on the first Whitsunday.

16. Cf. i. 5. The point of the quotation is this: Jesus promised to us as a special gift baptism with the Holy Spirit; that gift He has visibly bestowed on the Gentiles just as He did on us; surely we are bound to admit to the *external* rite those who have received its reality.

17. **who believed**: R.V. "when we believed"; but "because of belief" would be better, as applying both to "them" and "us." "Belief" was in both cases the condition of receiving the gift.

**what** [better "who"] **was I that**: really a double

stand God? When they heard these *things*, they 18 held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Now they which were scattered abroad upon the 19 persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto *the* Jews only. And 20 some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And 21

question: (1) "Who was I that I should . . .?" (2) "Was I able to . . .?"

**18. held their peace:** negative; their opposition ceased.  
**glorified:** positive; their praise began.

**repentance unto life:** lit. "The repentance (which leads) to life," the repentance which it was the special mission of Jesus to offer (v. 31 n.)

[19-30. THE GOSPEL IS SPREAD FAR AND WIDE. THE DISCIPLES CALLED CHRISTIANS. A FAMINE FORETOLD AND PROVISION MADE.]

**19. Now they which were scattered abroad:** Luke markedly connects this with viii. 4, "Therefore they that were scattered abroad." From that point we have the description of one set of incidents, which arose out of the dispersion and persecution consequent on the death of Stephen: here our attention is definitely recalled to the same point, that we may trace the same cause acting in another direction, viz. in the spread of the Gospel to Antioch, the first great scene of Paul's labours, and the centre from which he commences those missionary journeys, the record of which is the chief subject of Acts xiii. to end.

**Phenicé:** "Phoenicia," R.V. A plain 120 miles long by 15 broad: chief cities Tyre and Sidon.

**Antioch:** on the Orontes, 15 miles from its port Seleucia, one of the most important cities of antiquity. Built B.C. 301 by Seleucus Nicator, it became the capital of Syria. Later one of the five patriarchates with Jerusalem, Rome, Constantinople, and Alexandria.

**20. Cyrene:** ii. 10 n.

**unto the Grecians:** *i.e.* "unto the Grecian Jews"; cf. vi. 1 n. But as preaching to "Jews" (which includes "Grecian



the hand of the Lord was with them: and a great  
 22 number believed, and turned unto the Lord. Then  
 tidings of these *things* came unto the ears of the  
 church which was in Jerusalem: and they sent  
 forth Barnabas, that *he* should go as far as Antioch.  
 23 Who, when he came, and had seen the grace of  
 God, was glad, and exhorted *them* all, that with

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Jews") has just been mentioned, there is no reason for this additional mention of preaching to Grecian Jews, nor would such preaching have given any occasion for the sending of Barnabas. The right reading is **unto the Greeks also**; as R.V.

The reading *Grecians* seems due to a belief that the conversion of Cornelius was the *first* case of a Gentile conversion; whereas, if we read "Greeks" here, we seem to have a prior instance of such conversion. But (1) the case of Cornelius, though first in *importance*, may not have been first in *time*; (2) even assuming that the case of Cornelius was already known, it would surely be natural to send a commissioner to examine and report on the working of the new principle.

It is also urged against the reading "Greeks" that when Paul and Barnabas return to Antioch (xiv. 27) they report that "God had opened a door of faith to the Gentiles," and that there would be no need to proclaim this if the same thing had happened at Antioch itself. But the words in xiv. 27 announce not a new principle, but a new *fact*, viz. successful missionary work among the Gentiles of Asia Minor, which would naturally be good news to the Gentile converts in Antioch.

Note that all the MSS. which read "Grecians" omit "also," except the *Vatican MS.*, the best of all. Now any one altering "Greeks" to "Grecians" would naturally omit "also," for "also to the Grecians" is obviously nonsense. How then is it possible to account for the reading of the *Vatican MS.* except by supposing that "to the Grecians also" is an *incomplete* correction from "to the Greeks also"?

**Greeks** in N.T. often means "Gentiles."

**21. the hand of the Lord:** of Jehovah, *i.e.* His visibly exerted strength (cf. iv. 30, xiii. 11; Luke i. 66): a graphic expression common in O.T. (*e.g.* Ex. ix. 3; Is. lix. 1).

**22. them:** the new converts. **sent Barnabas:** as a commissioner to examine and report. The story does not indicate surprise or opposition, as when the case of Cornelius was reported, but describes the conduct of those who watched with natural interest the practical working on a large scale of a principle already accepted.

**23. exhorted:** iv. 36 n.

purpose of heart *they* would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people, and the disciples were called Christians first in Antioch.

And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius

**26. Christians**: about this word two points are clear:—

(1) It was not used by the Christians of themselves, being found in N.T. only here, xxvi. 28 (contemptuously), and 1 Pet. iv. 16; they called themselves “the disciples,” “the saints,” “the faithful,” “the brethren.”

(2) It was not invented by the Jews [who called them “Nazarenes” (xxiv. 5) or “Galilaeans”], who would not call the disciples of Jesus “followers of the Messiah.”

It is a remarkable word, being written in “Hebrew and Greek and Latin”; for it refers to the Hebrew belief in a Christ (Messiah), is a Greek word, and is formed as a Latin adjective (on the analogy of *Herodiani*, Matt. xxii. 16) = “followers” or “partizans of Christus.” It is found, Tacitus, *Annals*, xv. 44, “*Quos vulgus Christianos appellabat. Auctor ejus nominis Christus.*”

**27. these days**: while Paul and Barnabas were at Antioch. R. V. rightly “came down”; cf. “down” viii. 15 n.

**prophets**: both in O.T. and N.T. = not merely those who *foretell* the future, but used in a wider sense of those who *tell forth, declare*, the will of God in the past, present, or future. In Acts and Paul’s Epistles prophets are persons possessing some *special inspiration*; see especially 1 Cor. xiv.

**28. stood up**: cf. v. 17 n. **Agabus**: cf. xxi. 10.

**dearth . . . world**: we do not know of any *universal* famine in the reign of Claudius, but Josephus speaks of “the great famine” in Judaea A.D. 44, and describes how provisions were purchased for the Jews from Egypt. There were also “persistent dearths” in various places throughout the empire under Claudius.

**Claudius**: Roman Emperor A.D. 41-54; born B.C. 10; son

- 29 Cesar. Then the disciples, every man according to his ability, determined to send relief unto the  
 30 brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul.
- 12 Now about that time Herod the king stretched  
 2 forth *his* hands to vex certain of the church. And he killed James the brother of John with the

of Drusus the brother of the Emperor Tiberius; predecessor of Nero.

29. the disciples: of Antioch.

30. elders: (in the Greek "presbyters") here first mentioned. They probably occupy a similar position in the Church to the "elders" in the Jewish synagogue, who were greatly revered and spoken of as a separate body. In all communities "elders" naturally become marked off (vi. 11; cf. the words *senate*, *alderman*).

From the Greek word *presbyter* our "priest" is derived by contraction like the French *prêtre*. [Unfortunately "priest" is also the usual rendering of another word *hiericus* = "a priest who offers sacrifice." Hence great confusion has arisen.]

Saul: in his Epistle to the Galatians Paul does not mention this visit.

## CHAPTER XII

### [1-19. HEROD KILLS JAMES AND IMPRISONS PETER, WHO IS DELIVERED BY AN ANGEL.]

1. that time: *i.e.* of the mission of Barnabas and Paul.

Herod: Agrippa I., son of Aristobulus and Berenice, grandson of Herod the Great, educated at Rome, made "tetrarch" of Trachonitis with title of king by Caligula (A.D. 37), then of Galilee and Peraea also, then of Samaria and Judaea. He is described by Josephus as a pleasant, vain man, very anxious to win popularity with the Jews, whose rites he scrupulously observed.

2. James: the son of Zebedee, specially chosen to be present at the raising of Jairus' daughter, at the transfiguration and the agony in the garden. Of him and John Jesus had specially said, "Ye shall indeed drink of my cup." He is the only Apostle whose death is mentioned in N.T. (Cf. Matt. iv. 21, xvii. 1, xxvi. 37; Mark v. 37, x. 35, 41, xiii. 3; Luke ix. 54.)

with the sword: by beheading; see Matt. xiv. 10.

sword. And because he saw it pleased the Jews, 3 he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he 4 had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in 5 prison: but prayer was made without ceasing of the church unto God for him. And when Herod 6 would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and *the* keepers before the door kept the prison. And behold, *the* angel of the 7 Lord came upon *him*, and a light shined in the

**3. unleavened:** *i.e.* made without yeast. It was to remind the Israelites of the *haste* with which they left Egypt and ate the first passover (Ex. xii.) It was eaten for seven days after the eating of the passover lamb on the 14th of Nisan (Ex. xii. 14; Lev. xxiii. 6).

**4. four quaternions:** *i.e.* four bodies of four men, each quaternion being on duty six hours out of the twenty-four, and each taking one of the four "watches" of the night. Two of the soldiers were chained to Peter, and perhaps two kept watch outside the cell.

**after Easter:** R.V. better "after the Passover," *i.e.* after the whole Passover week, during which, according to Jewish rule, no legal decision might be given.

**bring him forth:** lit. "lead him up." Herod would take his place on the raised judgment seat, and the prisoner be *led up* to it, and there sentenced "before" or "for (*i.e.* to gratify) the people." The phrase **to the people** may be equally well rendered **for**.

**5, 6.** Better, "So then Peter was being guarded in the prison, *and* prayer was being made . . . *but* when Herod was about to bring him forth . . ."

**without ceasing:** R.V. "earnestly."

**6. two chains:** xxviii. 16, 20. The prisoner was usually chained by the wrist to *one* soldier; here for more security to two.

R.V. "and guards before the door" = the two men not chained to Peter.

**7. came upon:** so A.V. rightly, for the word suggests suddenness; cf. its use, Luke ii. 9. R.V. "stood by."

prison : and he smote Peter on the side, and raised  
 him up, saying, Arise up quickly. And his chains  
 8 fell off from *his* hands. And the angel said unto  
 him, Gird thyself, and bind on thy sandals. And  
 so he did. And he saith unto him, Cast thy  
 9 garment about thee, and follow me. And he went  
 out, and followed him ; and wist not that it was  
 true which was done by the angel ; but thought  
 10 he saw a vision. When they were past the first  
 and the second ward, they came unto the iron gate  
 that leadeth unto the city ; which opened to them  
 of his own accord : and they went out, and passed  
 on through one street ; and forthwith the angel  
 11 departed from him. And when Peter was come to  
 himself, he said, Now I know of a surety, that the  
 Lord hath sent his angel, and hath delivered me  
 out of the hand of Herod, and *from* all the ex-  
 12 pectation of the people of the Jews. And when he  
 had considered *the thing*, he came to the house of  
 Mary the mother of John, whose surname was  
 Mark ; where many were gathered together praying.  
 13 And as Peter knocked at the door of the gate,  
 14 a damsel came to hearken, named Rhoda. And  
 when she knew Peter's voice, she opened not the

**prison** : R.V. "cell."      **raised up** : R.V. "awoke."

8. **gird thyself** : put on thy girdle, in order to bind up the loose Eastern dress.

**garment** : the outer cloak, ix. 39 n.

10. **ward, his** : see Glossary.

11. **come to himself** : he had hitherto regarded his impressions as unreal, now he realises that all is sober fact and no vision.

12. **Mary** : a relation, perhaps "cousin," of Barnabas ; see Col. iv. 10, where A.V. wrongly has "sister's son."

**John, whose surname was Mark** : Mark the Evangelist. As with Saul, he is henceforth known by his Greek name (except xiii. 5, 13 ; see xv. 37-39 ; Col. iv. 10 ; 2 Tim. iv. 11 ; Philemon 24 ; 1 Pet. v. 13). Ancient testimony agrees in making him in his Gospel the mouth-piece or "interpreter" of Peter.

14. Peter had been already recognised by his pronunciation (Matt. xxvi. 73).

gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, <sup>15</sup> Thou art mad. But she constantly affirmed that it was *even* so. Then said they, It is his angel. But Peter continued knocking: and when they had <sup>16</sup> opened *the door*, and saw him, they were astonished. But he, beckoning unto them with the hand to hold <sup>17</sup> their peace, declared unto them how the Lord had brought him out of the prison. And he said, *Go* shew these *things* unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small stir <sup>18</sup> among the soldiers, what was become of Peter. And when Herod had sought for him, and found <sup>19</sup> *him* not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

And Herod was highly displeased with them of <sup>20</sup> Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*. And <sup>21</sup>

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**15. his angel:** it was a popular belief among the Jews that each man had his guardian angel; cf. especially Matt. xviii. 10.

**17. James:** president of the Church at Jerusalem (xv. 13, xxi. 18); specially mentioned by Paul (Gal. i. 19) as seen by him and "a brother of the Lord" (see i. 14 n.), and an Apostle [but not therefore one of the twelve or="James of Alphaeus"].

**19. put to death:** lit. "led away (to execution)."

#### [20-23. HEROD AT CAESAREA: HIS DEATH.]

**20. Tyre:** 20 miles south of Sidon, of which it was a colony, and almost the first commercial city of the ancient world.

**chamberlain:** an officer likely, from his opportunities of personal access, to have great influence with the king.

**because their country was nourished:** Tyre and Sidon were large commercial cities, with not land to grow food enough, and so looked largely to Palestine for their food supply (1 Kings v. 9; Ezek. xxvii. 17), which Herod might stop.

**21. Josephus** tells us that a great festival was held in honour

upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto  
 22 them. And the people gave a shout, *saying, It is*  
 23 *the voice of a god, and not of a man.* And immediately *the* angel of the Lord smote him, because he gave not God the glory: and he was  
 24 eaten of worms, and gave up the ghost. But the  
 25 word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with *them* John, whose surname was Mark.

13 Now there were in the church that was at Antioch certain prophets and teachers; as Bar-

of the emperor; on the second day Herod came into the theatre at daybreak in a robe all of silver, and the rays of the sun striking full on this robe, it gave forth a marvellous radiance striking awe into the beholders. Thereupon he was hailed as a god by some flatterers, whom he did not rebuke, and was presently seized with severe pain, and died five days later after continuous agony.

**throne**: *i.e.* in the theatre; the word is used for the raised seat or platform of a Roman magistrate or official.

23. For the **angel** of Jehovah, see 2 Kings xix. 35; 1 Chron. xxi. 15.

This horrible disease, more exactly described by Luke the physician than by Josephus, caused the death of Herod the Great, Antiochus Epiphanes (cf. 2 Macc. ix), and other tyrants, and was regarded as a divine judgment on their pride.

[24, 25. BARNABAS AND SAUL RETURN TO ANTIOCH.]

24. Here begins the history of Paul's three missionary journeys: each of them started from Antioch, and ended with a visit to Jerusalem; each was illustrated by a speech, the first before Jews (xiii. 16-41), the second before Gentiles (xvii. 22-31), the third before Christians (xx. 18-35).

## CHAPTER XIII

[1-3. BARNABAS AND PAUL START ON THEIR FIRST MISSIONARY JOURNEY.]

1. **prophets**: xi. 27 n.

**Simeon, Manaen**: [= Menahem, 2 Kings xv. 14] both unknown.

nabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the

brought up with: R.V. "foster brother of."

**Barnabas . . . and Saul**: it would seem that Luke, before describing their special "separation" for their missionary work, wishes to point out that Barnabas and Saul were only two among the other prophets and teachers at Antioch, and this he does by separating the two names before so closely conjoined (*e.g.* xii. 25).

**Herod**: iv. 27 n.

**2. ministered**: the word used in LXX. for the priestly services in the temple (*e.g.* 1 Sam. ii. 11). It is the word from which our "Liturgy" (= "service," *e.g.* "Morning service") is derived; here of "worship" generally.

**fasting** and prayer are continually connected (x. 30; 1 Sam. vii. 5, 6; Dan. ix. 3).

**separate**: so Paul says he is "separated unto the Gospel of God" (Rom. i. 1).

#### [4-12. BARNABAS AND PAUL IN CYPRUS.]

**4. Seleucia**: the port of Antioch at the mouth of the Orontes, one of the nine towns of the name built by Seleucus Nicator, B.C. 300 (xi. 19 n.)

**Cyprus**: birthplace of Barnabas (iv. 36). The Jews there were so numerous that A.D. 116 they rose and massacred, it is said, 240,000 of the native inhabitants.

**Salamis**: chief town, on the east coast, said to have been founded by the hero Teucer when expelled by his father, king of the famous Salamis near Athens.

**5. preached**: Paul's regular practice (xiv. 1; xvii. 2; xviii. 4, 19; xix. 8) was to enter the synagogues and preach. His rule in preaching the gospel was, "To the Jew first, and also to



word of God in the synagogues of the Jews: and  
 6 they had also John to *their* minister. And when  
 they had gone through the isle unto Paphos, they  
 found a certain sorcerer, a false prophet, a Jew,  
 7 whose name *was* Bar-jesus: which was with the  
 deputy of the country, Sergius Paulus, a prudent  
 man; who called for Barnabas and Saul, and  
 8 desired to hear the word of God. But Elymas the  
 sorcerer (for so is his name by interpretation)

the Greek" (Rom. i. 16); cf. Acts xiii. 46, "to you first."  
 Jesus in the same way preached after reading the lesson (Luke  
 iv. 20).

**John:** Mark (xii. 12 n.) **to their minister:** "as their  
 attendant," R.V. So Luke iii. 8, "We have Abraham *to* our  
 father."

**minister:** probably identical with the Minister (Chazzan)  
 or "assistant" of the synagogue (vi. 9 n.; Luke iv. 20; cf. i.  
 17 n.)

**6. New Paphos** on west coast, 8 miles north of the old Paphos  
 celebrated for the worship of Venus.

**sorcerer:** lit. *magus*; see R.V. of Matt. ii. 1, 7, 16; cf.  
 viii. 9, 2nd note.

**Bar-jesus:** = "son of Joshua" or "Jesus" (i. 23 n.)

**7. deputy:** better "proconsul." Under the emperors the  
 provinces were divided into two classes: (1) IMPERIAL, which  
 needed the presence of a military force, and were governed by a  
 military officer, *legatus*, immediately subordinate to the emperor;  
 (2) SENATORIAL, whose governors were nominally appointed by  
 the Senate and called "proconsuls." Cyprus had been imperial,  
 but had been restored to the Senate by Augustus in exchange  
 for Dalmatia.

**prudent:** rather "shrewd," "of understanding," indicating  
 the possession of sound sense and sagacity. Amid the decay  
 of belief in their own mythology, many inquiring minds at  
 Rome turned their attention to the consideration of foreign  
 religions, and especially that of the Jews. Hence the influence  
 obtained even with "sensible" men by such impostors as Bar-  
 jesus; cf. Juvenal, vi. 543:—

*Arcanam Judaea tremens mendicat in aurem  
 interpres legum Solymarum.*

**8. Elymas:** probably an Arabic word = "the wise man";  
 still found in the Turkish title *Ulemah*.

withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also *is called* 9 Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, 10 *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the 11 Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking *some* to lead him by the hand. Then the deputy, when he saw what was done, 12 believed, being astonished at the doctrine of the Lord.

**turn away:** "turn aside," or "into a wrong direction," some one who is taking the direct road to an object.

**9. who also is called Paul:** up to this point the Apostle has always been called by his Jewish name "Saul"; henceforward he is always called by his Roman name "Paul." Luke clearly notes the change of name as marking an epoch. Saul's non-Jewish name heads the account of his journeys as the Apostle of the Gentiles, to show that he is no unknown Jew but destined, under his new name of Paul, to win a world-wide fame.

Augustine remarks, "*Nomen elegit ut se ostenderet parvum,*" the Latin *paulus* meaning "little," but as a proper name the word rather suggested the glories of the great family of the Aemilii Pauli, and even to us recalls the name of another Paulus who was "lavish of his noble life"; see Hor. Odes, i. 12, 38. Probably the real source of the name is to be found in the similarity of sound—Saul, Paul (cf. i. 23 n.) It may have been always borne by him, but not generally used while among Jews.

**10. right:** = straight: opposed to "crooked ways" (Ps. cxxv. 5; Prov. ii. 15). Isaiah (xl. 4, xlii. 16; cf. Luke iii. 5) had specially foretold of Messiah that "the crooked shall be made straight."

**11. hand of the Lord:** xi. 21 n.

Note the medical accuracy of the terms: "a mist" gradually ending in total "darkness."

**12. doctrine of the Lord:** R.V. "teaching of [*i.e.* about] the Lord."

- 13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.
- 14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue
- 15 on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren, if ye have any word of exhortation for*
- 16 *the people, say on.* Then Paul stood up, and beckoning with *his* hand said,

[13-15. PAUL AND BARNABAS GO TO PERGA, THENCE TO ANTIOCH IN PISIDIA.]

13. **Paul and his company**: Paul is now the main figure; contrast his secondary position, ix. 27, xi. 30, xiii. 1, 2.

**loosed**: R.V. "set sail."

**Perga**: the capital of **Pamphylia**: which lies along the south coast of Asia Minor, between Cilicia on the east and Lycia on the west.

**John**: xv. 38.

14. **departed from**: better "passed through." Antioch lies right inland.

**Pisidia**: a district north of Pamphylia.

**Antioch**: like the great Antioch (xi. 19 n.) built by Seleucus Nicator; made a "free city" B.C. 189, and a colony by Augustus, who called it Caesarea.

15. The **prophets** were not read in the synagogues till B.C. 163, when they were substituted for the Law, which was prohibited by Antiochus Epiphanes: on the removal of that prohibition by the Maccabees, both Law and Prophets were read. On the Sabbath at least seven persons were called on to read successively portions of the Law.

**word of exhortation**: iv. 36 n. Any Rabbi or distinguished stranger might be called on to preach: ordination was not requisite. Cf. the case of Jesus, Luke iv. 16.

[16-41. PAUL PREACHES TO THE JEWS OF ANTIOCH IN PISIDIA THAT JESUS IS THE CHRIST.]

The outline of Paul's discourse is this. As God has shown special care for Israel in the past (16-22), so He has now sent to Israel the promised Saviour—Jesus (23). The message of

Men of Israel, and *ye* that fear God, give audience. The God of this people of Israel chose our 17 fathers, and exalted the people when *they* dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it. And about the time of 18 forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the 19 land of Canaan, he divided their land to them by lot. And after that he gave *unto them* judges 20 about *the space of* four hundred and fifty years, until Samuel the prophet. And afterward they 21

this salvation, long promised to our fathers, has been sent to *us*. The Jews at Jerusalem did not recognise Jesus as the Messiah, but crucified Him, as had been foretold. God has, however, proved His claims by raising Him from the dead (27-30); and of this fact we, the Apostles, are witnesses, and therefore preach to you that Jesus is the Saviour whom the Scriptures foretell (31-37), and warn you to give heed to our message (38-41).

16. **ye that fear God**: not Jews, but proselytes; see ver. 43 and x. 2 n.

17. **exalted**: or "raised" (practically—"increased"), in numbers, strength, and dignity. So both the sojourn in Egypt and delivery from it are referred to with grateful pride in Ps. cv. 23-38.

18. **suffered their manners**: the change of one letter in the Greek verb makes it—"bare he them as a nursing father" (see Deut. i. 31), which greatly improves the sense; for Paul is dwelling not on the perversity of Israel, but *on God's care and affection for them*, cf. Is. lxiii. 9, and especially Num. xi. 12.

19. **seven nations**: Deut. vii. 1.

19, 20. **divided . . . by lot**: should be "gave . . . for an inheritance," and the passage run as in R.V., "he gave them their land for an inheritance for about 450 years: and after these things he gave them judges," which seems to mean that the whole of the events from God's choosing Israel, *i.e.* from His covenant with Abraham up to the entrance into Canaan, took place in about 450 years. A.V. makes the period of the Judges about 450 years, which figure is probably obtained by adding together the dates assigned in the O.T. to the various judges, including Eli. But this (1) does not take into account that several judges may have been contemporaneous, (2) is inconsistent with 1 Kings vi. 1.

desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, *by the* 22 *space of* forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after 23 mine own heart, which shall fulfil all my will. Of this *man's* seed hath God according to *his* promise 24 raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism 25 of repentance to all the people of Israel. And as John fulfilled *his* course, he said, Whom think ye that I am? I am not *he*. But behold, there cometh *one* after me, whose shoes of *his* feet I am not 26 worthy to loose. Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation

21. **desired a king**: 1 Sam. viii. 5.

**gave . . .**: 1 Sam. ix. 1.

**by [R.V. "for"] the space of forty years**: the time is not given in O.T., but Josephus says that Saul reigned eighteen years before, and twenty-two years after, the death of Samuel.

22. **I have found . . .**: a combination of Ps. lxxxix. 20 and 1 Sam. xiii. 14.

23 **promise**: to be found 2 Sam. vii. 12; Ps. cxxxii. 11.

24. **before**: lit. "before the face of," with a recollection of Mal. iii. 1; cf. Matt. xi. 10.

25. **fulfilled** [better "was fulfilling"] **his course**: Paul's favourite metaphor from the racecourse (cf. xx. 24; Gal. ii. 2; 2 Tim. iv. 7). An inscription found at Tarsus refers to the completion of the stadium there; so that Paul as a youth had no doubt frequently witnessed the games.

**I am not he**: = I am not the Messiah whom you expect.

**but behold**: John i. 27.

26. **to you**: should be "to us," as R.V. The message of the salvation brought by Jesus the Saviour (23) long promised to our fathers (32) has been sent to us, in our day. The following clause "for they . . ." does not give the reason *why* this is so, but tells *how* it is so.

The reading "to you" draws a contrast between the Jews

sent. For they that dwell at Jerusalem, and their 27 rulers, because they knew him not, nor *yet* the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, 28 *yet* desired they Pilate that he should be slain. And when they had fulfilled all that was written of 29 him, they took *him* down from the tree, and laid *him* in a sepulchre. But God raised him from the 30 dead: and he was seen many days of them which 31 came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare 32 unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the 33 same unto us their children, in that he hath raised up Jesus again; as it is also written in the second

of Antioch and those of Jerusalem. "We come to *you* because the Jews of Jerusalem refused to hear us." But Paul would not at this emphatic point in his speech (marked as emphatic by the repeated personal address "Brethren") explain why he was preaching to the Jews not of Jerusalem but of Antioch. No such distinction is drawn, for Paul pointedly addresses his hearers as "children of the stock of Abraham," and so, in common with *all Jews*, children of the promise now fulfilled. Paul is not justifying his presence in Antioch, but arguing that Jesus is the Messiah.

27. **knew him** [*i.e.* Jesus] **not . . .** : they did not recognise Jesus to be the Christ, or understand the prophetic utterances about a suffering rather than a triumphant Messiah. Notice the phrase "knew not," a mild phrase purposely chosen as suggesting unwilling error; cf. iii. 17.

28. **no cause of death** : *i.e.* crime worthy of death; cf. Pilate's words, Luke xxiii. 22.

33. **us their children** : R.V. "our children," which is supported by the best authorities but can scarcely be right. The sense is: "the promise made to the fathers, that (promise) God has fulfilled to the children, *even us*, by raising up . . ."

**raised up Jesus again** : should be simply "raised up Jesus," *i.e.* sent Him forth, as iii. 22, vii. 37; not = "raised from the dead," in which case the Psalm, which refers only to the *sending* of Messiah, would not be relevant. Paul refers to the "raising up of Jesus," *i.e.* the sending Him as Messiah, as

- psalm, Thou art my Son, this day have I begotten thee.  
 34 And as concerning that he raised him up from the  
 dead, *now* no more to return to corruption, he said  
 on this wise, I will give you the sure mercies of David.  
 35 Wherefore he saith also in another *psalm*, Thou shalt  
 36 not suffer thine Holy One to see corruption. For  
 David, after he had served his own generation by  
 the will of God, fell on sleep, and was laid unto his  
 37 fathers, and saw corruption: but he, whom God  
 38 raised *again*, saw no corruption. Be it known unto  
 you therefore, men *and* brethren, that through this  
*man* is preached unto you the forgiveness of sins:  
 39 and by him all that believe are justified from all

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fulfilling one prophecy, and the "raising Him from the dead" as fulfilling another. The two are separate acts, though forming part of one divine purpose, and the one is the natural and necessary complement of the other.

it is written . . . : Ps. ii. 7, quoted again Heb. i. 5. [Some old authorities have "in the *first* psalm," our first psalm being regarded by the Jews as introductory, and the second counted as "the first."]

34. *now no more*: cf. carefully Rom. vi. 9, "Christ being raised from the dead dieth no more."

he [*i.e.* God] said: R.V. better "hath spoken," through Isaiah (lv. 3).

I will give you the sure . . . : *i.e.* "I will give you (*i.e.* the Israelites) the holy promises (or "blessings") of David that are sure." What these "holy" promises of (=belonging to) David are, is made clear by the next quotation, which refers to "the Holy One," *i.e.* Messiah the great Son of David.

35. *wherefore*: should be "because," as R.V. "I am justified in applying this to Messiah, *because* in Ps. xvi. 10 David cannot be meant, but the Son of David who had been raised from the dead."

36. Of the various ways in which this verse may be taken (cf. A.V. and R.V.), the clearest sense is obtained thus: "For David, having served *his own* generation, by the will of God fell asleep . . . and saw corruption." Thus we get a double distinction between David and Jesus; for (1) Jesus is of service to *all* generations, and (2) He "by the will of God fell asleep," but did *not* "see corruption."

39. *by him . . . by the law*: lit. "in him . . . in the law." Opposed to Jesus, in whom is to be found justification from

*things*, from which ye could not be justified by the law of Moses. Beware therefore, lest that come 40 upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I 41 work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

And when the Jews were gone out of the syna- 42 gogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many 43 of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the 44 next sabbath day came almost the whole city together to hear the word of God. But when 45 the Jews saw the multitudes, they were filled with envy, and spake against those *things* which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It 46 was necessary that the word of God should first

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all sin, is the Law of Moses, in which no justification is possible, because no man can keep the Law or be "declared righteous" under it (cf. Gal. iii. 11): to be made "righteous," forgiveness of sin through Jesus is needed.

are justified from . . . : "to justify from" means "to make" or "declare righteous (by setting free) from." The believer receives "remission of sins," and so is freed from them and "made righteous."

40. in the prophets: vii. 42 n. The quotation = LXX. of Hab. i. 5. The *immediate* reference of the passages was to the Babylonian captivity.

[42-52. THE WORD IS PREACHED TO THE GENTILES.]

42, 43 should run, "As they (*i.e.* Paul and Barnabas) were going out, they (*i.e.* their hearers) besought them . . . and (or "but") when the congregation was broken up . . ." The breaking up of the congregation seems to have occurred after the departure of the Apostles. The text of A.V. in ver. 42 has no authority, and is due to some corrector who thought that the Jews were hostile to the Apostles from the first, whereas the reverse is described as being the case.

46. it was necessary . . . : see i. 8, iii. 26 n., xiii. 5 n.



have been spoken to you : but seeing ye put it from  
*you*, and judge yourselves unworthy of everlasting  
 47 life, lo, we turn to the Gentiles. For so hath the  
 Lord commanded us, *saying*, I have set thee to be a  
 light of the Gentiles, that thou shouldest be for salva-  
 48 tion unto the ends of the earth. And when the  
 Gentiles heard *this*, they were glad, and glorified  
 the word of the Lord : and as many as were ordained  
 49 to eternal life believed. And the word of the Lord  
 50 was published throughout all the region. But the  
 Jews stirred up the devout and honourable women,  
 and the chief *men* of the city, and raised persecu-  
 tion against Paul and Barnabas, and expelled them  
 51 out of their coasts. But they shook off the dust

47. From LXX. Is. xlix. 6. Paul states that this Messianic passage (1) declares that Messiah is to be sent to the Gentiles, (2) is therefore a direct injunction from God as to their conduct in preaching.

48. **they were glad . . . believed**: rather "they were glad, and glorified the word of the Lord, and believed, as many as were ordained to eternal life." **ordained** : is lit. "placed in a certain rank" or "order." To the Jews, who of their own choice rejected God's word, are opposed the Gentiles, who believed ; but as the term "the Gentiles" was too wide, the historian adds a correcting and limiting phrase, "such of them," that is, "as had been appointed," "marshalled," "placed in the ranks of those who were on the road towards eternal life."

Luke is simply recording a *fact* ; he describes certain Gentiles as "placed in certain ranks" ; but there is no shadow of an indication that the question of "predestination" was before his mind. He could not have used simpler language. Certain men were in a certain position : he states that they were in that position, but by whom placed there, or why, or how, he does not say. The Vulgate has *præordinati*, unfairly ; Augustine, *destinati*, a much too strong word.

50. **devout . . . women** : proselytes of distinction, as xvii. 12. **coasts** : = "borders." They were now far inland.

51. **shook off the dust** : as rejecting all intercourse : cf. xviii. 6 ; Neh. v. 13 ; and the command of Jesus, Matt. x. 14 : "Whosoever shall not receive you . . . *shake off the dust of your feet.*"

of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the 52 Holy Ghost.

And it came to pass in Iconium, that they went 14 *both* together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and *also* of the Greeks believed. But the un- 2 believing Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in 3 the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the 4 city was divided: and part held with the Jews, and part with the apostles. And when there was an 5

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**Iconium**: still a large town—*Konieh*—with 30,000 inhabitants.

**52. and the disciples . . .**: “Another joyful peroration; like a calm after a storm” (Wordsworth). Cf. viii. 4, ix. 31, xii. 24; also Matt. v. 12.

#### CHAPTER XIV

[1-18. PAUL AND BARNABAS, DRIVEN FROM ICONIUM, HEAL A CRIPPLE AT LYSTRA; THEY ARE TAKEN FOR GODS AND REMONSTRATE.]

**2. unbelieving**: R.V. wrongly gives “that were disobedient”; better “who disbelieved,” *i.e.* when Paul preached.

**3.** The sense is: “They stayed some time, God giving them clear witness . . . *and* (not ‘but’) the multitude being divided so that they were not actually molested, *but* when they found that they were going to be attacked . . . they took refuge.” **and granted**: should be “by granting.” The Lord “bears witness to the word of His grace by granting.”

**4. the Apostles**: *i.e.* Paul and Barnabas (see ver. 14), here so called for the first time. The term “Apostle” was not confined to the twelve, but was in use among the Jews to indicate any one sent on a mission by a central authority, especially those who were sent from Jerusalem to collect the temple tribute. To be an Apostle of Jesus it was necessary (1) to hold a direct commission from Him—this Paul had received, and probably Barnabas also; (2) to have seen the risen Jesus, i. 8 n.

assault made both of the Gentiles, and *also* of the Jews with their rulers, to use *them* despitefully, 6 and to stone them, they were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and 7 *unto* the region that lieth round about: and there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in *his* feet, being a cripple from his mother's womb, 9 who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that 10 he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and 11 walked. And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the

5. **there was an assault made**: rather "when eagerness" or "impulse to outrage them was exhibited"; for no actual assault was made, as is clear from ver. 5, where the words "they were ware of it" would be otiose if an actual assault was made on them.

**their rulers**: *i.e.* the rulers of the Jews. The regular magistrates would not take a part. The same phrase occurs xiii. 27; as it had been with Jesus, so it was with His disciples.

6. **Lycaonia**: a bleak table-land, suited for little but sheep pasture. Lystra was probably the birthplace of Timothy.

8. **sat**: lit. "used to sit," xvi. 1; probably in some public place regularly. So **heard** = "used to listen," *i.e.* to Paul when speaking to the people.

9. **faith to be healed**: faith is the condition, therefore also the cause, of healing: cf. iii. 16; Luke vii. 50, "Thy faith hath saved thee."

11. What the Lycaonian speech or dialect was we do not know. Living in a mountainous and secluded district, they probably only used Greek in their intercourse with strangers, as Welshmen might use English. It is clear that the Apostles did not understand the cry that was raised, or they would have protested at once.

**the gods are come down . . . men**: one of the oldest beliefs; cf. Hom. *Od.*, xvii. 484:—

Yea, too, the gods in the likeness of guests from far away,  
Since all-wise are they shapen, through men's cities oft will stray.

It was in the neighbouring country of Phrygia that Philemon

likeness of men. And they called Barnabas, Jupiter; 12 and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was 13 before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. *Which* when the apostles, Barnabas and 14 Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, 15 why do ye these *things*? We also are men of like passions with you, and preach unto you that ye

and Baucis were fabled to have entertained the two divinities here mentioned, Jupiter and Mercury.

**12. they called Barnabas, Jupiter :** perhaps from his more imposing appearance. Paul says of himself (2 Cor. x. 10) that his bodily presence was weak : cf. perhaps 2 Cor. xii. 7, "there was given to me a thorn in the flesh" ; Gal. iv. 14. Tradition, probably exaggerating these references, describes him as "small in stature, bald-headed, and with bent knees." But it is clear from the comparison of him to Hermes that the writer here has no idea of his presence being mean or contemptible ; for Hermes, the herald of the gods, is a beautiful figure.

**the chief speaker :** Hermes (or Mercury) was the messenger of the gods and *the inventor of speech* ; Zeus (or Jupiter) was the king of the gods.

**13. which :** = who (*i.e.* Jupiter), the god being described as "before the city," because his temple was there. R.V. "whose temple was before the city." **the gates :** of the temple of Jupiter.

**14. rent their clothes :** a sign of grief and horror, Josh. vii. 6 ; 2 Kings vi. 30, xviii. 37, xix. 1 ; Matt. xxvi. 65.

**15. of like passions :** "passions" is used in the technical sense of Article 1, where God is described as "without body, parts, or *passions*." The rendering here is, however, hardly happy, as the ancients always represented the gods as influenced like men by love, anger, hate, and those feelings which are usually termed "passions." The original Greek word is of far wider meaning, and describes one who is in the possession of a like *nature*, and therefore has like *feelings* or sensations, is affected in the same way by the same things, as heat and cold, pleasure and pain, disease and death. James (v. 17) uses the same word : "Elijah was a man of like passions (R.V. margin 'nature') with us," where the Greek word

should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he

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is the same as here. The word may be well illustrated from Shakespeare, *Merchant of Venice*, iii. 1, "Hath not a Jew hands, organs, dimensions, senses, affections, *passions*?"

**turn from . . .**: see 1 Thess. i. 9, "how ye turned unto God from idols."

**these vanities**: "these vain things," pointing to the temple, its altars and images. "Vanities" is used in a concrete sense, Ps. xxxi. 6, "I have hated them that regard lying vanities." Paul points to the heathen temple and its altar and images, and calls them "these *vain* things," *i.e.* "unreal," "non-existent"; cf. 1 Cor. viii. 4, "we know that an idol is nothing in the world."

**the living God**: should be "a living God," contrasted with their non-existent gods; cf. in illustration of the phrase, the Hebrew method of confirming an oath, "Jehovah liveth," *e.g.* Hos. iv. 15, "nor swear, As the Lord liveth."

**which made . . .**: Paul quotes Gen. i. 1, Psalm cxlvi. 6, but does not rest his argument on these quotations from the O.T., as he does when addressing Jews, but on the witness *nature* bears to God, cf. Rom. i. 20; Ps. xix. 1. It is worth while to compare Paul's speeches to Gentiles (here and at Athens) with those to Jews (chap. xiii.)

**17. rain**: Lycaonia was a dreary plateau likely to suffer from drought. **from heaven**: His seat.

[19-28. PAUL AND BARNABAS RETURN TO ANTIOCH.]

**19. there came**: probably after some time; the narrative here is very brief.

**stoned**: alluded to 2 Cor. xi. 25; cf. 2 Tim. iii. 11. The

had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned *again* to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, *and* exhorting *them* to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together,

attack, being inside the city, is evidently no formal stoning, cf. vii. 58.

**20. Derbe:** the exact site is unknown, but it was probably to the east of Lycaonia, somewhere near the pass called "the Cilician Gates," which would have been their shortest way back, the very road taken by Paul in passing from Antioch to Derbe at the commencement of his second journey (xv. 41-xvi. 1), so that their retracing their steps was intentional.

**21.** The Antioch of this verse is that in Pisidia; in ver. 26 that in Syria.

**22.** "and (saying) that we must . . ." **we:** more sympathetic than "you"; the speakers are subject to the same conditions as their hearers. Luke's presence cannot be inferred from the use of the first person here.

**23. ordained:** R.V. "appointed," lit. "elected by a show of hands."

**elders:** or presbyters, xi. 30 n. **believed:** R.V. "had believed."

**25. Attalia:** west of Perga, near the borders of Lycia, at this time the capital of Pamphylia. Its position on the coast is denoted by "went *down*."

**26. recommended:** better "committed," with R.V.

they rehearsed all that God had done with them, and how he had opened *the* door of faith unto the  
28 Gentiles. And there they abode long time with the disciples.

15 And certain *men* which came down from Judea taught the brethren, *and said*, Except ye be circum-

**27. done with them** : Jesus had promised to be "with them always," Matt. xxviii. 20. The phrase expresses the presence and implies the help of God.

**opened the [better "a"] door** : a metaphor often used by Paul : 1 Cor. xvi. 9 ; 2 Cor. ii. 12 ; Col. iv. 3. The phrase expresses in a vigorous and pictorial form the result of their first missionary journey.

**door of faith** : *i.e.* a full opportunity of belief, and so of entrance or admittance into all the blessings attending on that belief.

**28. long** : lit. "no little," implying a stay of perhaps a year or more, cf. xii. 18.

## CHAPTER XV

[THE COUNCIL OF JERUSALEM SETTLES WHAT PART OF THE MOSAIC LAW GENTILE CONVERTS ARE TO KEEP. PAUL WITH SILAS, BARNABAS WITH MARK, START AFRESH.]

1. This visit of Paul to Jerusalem is usually identified with the one he describes Gal. ii. 1-10, fourteen years after his conversion.

The question whether acceptance of the Law, and as a sign of that acceptance circumcision, were necessary, might seem to have been settled by the case of Cornelius and the discussion which ensued upon it ; but many still regarded that case as exceptional, and by no means clearly establishing a general principle. The question revived yet again even after the present decision, and is the cause of the epistle to the Galatians, in which Paul establishes the freedom of the Gentiles. For the Jews considered themselves a peculiarly privileged people, and even those who acknowledged Jesus as the Messiah may not unnaturally have held that those Gentiles who accepted the Jewish Messiah were also bound to accept the Jewish Law.

**certain men** : Paul describes them as "false brethren privily brought in, who came in privily to spy out our liberty in Christ Jesus," Gal. ii. 4.

cised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small 2 dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being 3 brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come 4 to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all *things* that God had done with them. But there 5

**manner**: rather "custom," as R.V. and vi. 14; practically = "law," ver. 5.

**2. they** [the brethren of ver. 1] **determined**: rather "appointed." Paul says (Gal. ii. 2), "I went up by revelation": Luke gives the *external*, Paul the *internal* history.

**other**: e.g. Titus (Gal. ii. 13).

**3. brought . . . way**: i.e. "accompanied a part of the way," as a mark of affection and honour; cf. xx. 38, xxi. 5.

**4.** The story is not clear, but seems to mark three main points: (1) a public reception, by the whole Church, of Paul and Barnabas; (2) the raising in a definite form by "certain converts from among the Pharisees" of the question of circumcision, but whether at the first reception or later is not clear; (3) a subsequent meeting of the whole Church (vv. 12, 22) to decide the question.

Paul's own account is (Gal. ii. 2), "I laid before them (i.e. the believers at Jerusalem) the gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had run, in vain."

Paul did not lay before the whole assembly *the gospel which he preached among the Gentiles*, viz. the indifference of the Mosaic Law to their salvation (Gal. i. 7-9), for fear of its being hastily repudiated and his own work thereby hindered. But he did so in private interviews with the chief Apostles; cf. his conduct xxi. 18. The presence of the **apostles and elders** is specially noted, as they would naturally take a prominent part in the reception. So (ver. 6) they are mentioned alone, though "the Church" was present (vv. 12, 22), because the decision of the question would naturally be left with them.



rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for  
7 to consider of this matter. And when there had  
been much disputing, Peter rose up, and said unto  
them, Men *and* brethren, ye know how that a good  
while ago God made choice among us, that the  
Gentiles by my mouth should hear the word of the  
8 gospel, and believe. And God, which knoweth the  
hearts, bare them witness, giving them the Holy  
9 Ghost, even as *he did* unto us; and put no difference  
between us and them, purifying their hearts by  
10 faith. Now therefore why tempt ye God, to put  
a yoke upon the neck of the disciples, which neither  
11 our fathers nor we were able to bear? But we  
believe that through the grace of the Lord Jesus  
12 Christ *we* shall be saved, even as they. Then all

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5. **them** : the converted Gentiles.

6. **this matter** : *i.e.* the conditions under which Gentile converts could be admitted into the Church.

7. **Peter** : here last mentioned in the Acts.

**a good while ago** : lit. "from early days," about fifteen years before. The phrase seems to refer to the "early days" of the Church (cf. xi. 15 n.), and is designedly chosen to indicate that the acceptance of Gentiles was no *new, novel* principle.

8. **which knoweth the heart** : *qui cor non carnem spectat*, as Bengel says.

9. **put no difference** : rather "made no distinction."

**purifying** : rather "cleansing," as R.V., markedly recalling the word used x. 15. God had taken away the "uncleanness" of their hearts.

10. **tempt . . . God** : cf. Ex. xvii. 7 (where Massah = "Temptation"); Deut. vi. 16; Matt. iv. 7; 1 Cor. x. 9. The phrase expresses acting without trust in God, refusing to follow His guidance till He has been *tried* or *tested* by some overt proof, *e.g.* the sending water from the rock in Horeb, or the vision sent to Peter at Joppa.

**yoke** : the burden of fulfilling the law; "a yoke of bondage" (Gal. v. 1). Opposed to it is the "easy yoke" (Matt. xi. 30) of Jesus.

the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James 13 answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first 14 did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the 15 prophets; as it is written, **After this I will return,** 16 **and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek** 17 **after the Lord and all the Gentiles, upon whom my**

**12. Barnabas and Paul:** Barnabas is perhaps named first (here and 25), being as yet better known in *Jerusalem* than Paul (see xiii. 13 n.)

**declaring . . . :** Paul and Barnabas simply report facts: the Council discuss and decide. The triple repetition "what God had wrought" (xiv. 27, xv. 4) is noteworthy. Throughout Paul does not argue, but appeals to the *facts* as a visible proof of God's presence.

**13. answered:** *i.e.* spoke in reply to the general expectation of a closing opinion from the president.

**14. Simeon:** R.V., with all MSS., "Symeon," a by-form of Peter's Hebrew name Simon, found also 2 Pet. i. 1.

**at the first:** should be "first," as R.V. It happened long after the birth of the Church.

**did visit to take . . . :** rather "showed regard (or "consideration") in taking a people out of the Gentiles." The word rendered "a people" is the word specially applied to Israel as opposed to "the nations" (*i.e.* Gentiles). Henceforth, however, Israel is no longer to be thus distinguished: from the Gentiles God may take Himself "a people"—an Israel after the spirit.

**for his name:** *i.e.* to be called "God's people," "the Israel of God" (Gal. vi. 16); cf. ver. 17.

**16.** From LXX. of Amos ix. 11, 12, who refers in the first instance to the restoration of the house of David, to which the prophecy alludes poetically as "the fallen tabernacle" or "tent"; secondly, to Messiah's kingdom.

**17. that the . . . Lord:** the Hebrew of Amos has "that they may possess the remnant of Edom," referring probably to the slaughter already inflicted on Edom by Amaziah (2 Kings xiv. 7).

name is called, saith the Lord, who doeth all these  
 18 things. Known unto God are all his works from  
 19 the beginning of the world. Wherefore my sentence  
 is, that *we* trouble not them, which from among  
 20 the Gentiles are turned to God: but that *we* write  
 unto them, that *they* abstain from pollutions  
 of idols, and *from* fornication, and *from* things

Certainly, though the general Messianic reference of the passage be undisputed, the Hebrew text "that they (the Jews) may possess" is much less apposite to the purpose of the speaker than the LXX. version as here quoted.

**upon . . . called:** a Hebrew phrase = those who acknowledge Jehovah as Lord; "God's people" (Deut. xxviii. 10; Is. lxiii. 19).

**saith the Lord . . . world:** R.V. rightly reads "saith the Lord, who maketh these things known from the beginning of the world," where "who maketh" should rather be "making," as the words incorporated with the quotation introduce certain explanatory words of James himself to show that the extension of Messiah's kingdom to the heathen is God's deliberate act, which has been long foretold.

The reading of A.V. seems due to a desire to make the words "known . . . world" intelligible: not being found in Amos, they would be regarded as a separate sentence needing some addition to give sense. **from the beginning of the world:** cf. iii. 21, "his holy prophets since the world began"; and Luke i. 70; and for the whole phrase, Is. xlv. 21.

**19. my sentence:** rather "my judgment," as R.V. James expresses his own "judgment," not the "sentence" or "decision" of the Council, which is given ver. 22.

**20. write:** the Greek word implies a further idea of "enjoin," which R.V. gives in margin; cf. our use of "message" and "mandate."

**pollutions of idols:** = "meat sacrificed to idols," as may be seen by comparing 29, xxi. 25. With the ancients, sacrifice was always accompanied by feasting: the parts not burnt on the altar or taken by the priests supplied the materials for a feast or were sold. Paul (1 Cor. viii.) lays down clear rules as to eating such meat: in no case will he "make his brother to offend," though such meat is really but as other meat.

The four things specially prohibited are those referred to as "*defiling*" in Lev. xvii., xviii., and forbidden both to Jews and to "strangers that sojourn in the land," and probably also to the "proselytes of the gate."

strangled, and *from* blood. For Moses of old time 21  
hath in every city them that preach him, being read  
in the synagogues every sabbath day.

Then pleased it the apostles and elders, with the 22  
whole church, to send chosen men of their own  
company to Antioch with Paul and Barnabas;  
*namely*, Judas surnamed Barsabas, and Silas, chief  
*men* among the brethren: and they wrote *letters* 23  
by them after this manner; The apostles and elders  
and brethren *send* greeting unto the brethren which  
are of the Gentiles in Antioch and Syria and Cilicia:

(1) "Pollutions of idols"; cf. Lev. xvii. 1-9. The blood of sacrificed beasts was to be offered to the Lord, and the offering to devils was forbidden.

(2) and (3) No blood was to be eaten, and consequently no flesh of anything of which the blood was not "poured out," Lev. xvii. 10-16.

(4) All uncleanness was forbidden, Lev. xviii. 1-18. As to the classing of a *moral* offence apparently on an equal footing with merely *ritual* offences, it should be remembered (a) that "fornication" was hardly looked upon as wrong by the ancient Gentile world; (b) that to Jews the distinction between *moral* and *ceremonial* offences was hardly as clear as it is to us: they regarded all the offences mentioned as violations of divine laws.

**21. for Moses . . .**: *i.e.* they are to abstain so as not to give offence. The prohibitions enforced by Moses on "strangers" (and therefore by the Jews on all proselytes) were so well known to all their Jewish brethren that to neglect them would cause offence. They are a *minimum*—"necessary things" (ver. 28)—with less than which the Jewish Christians could not be satisfied.

**22. pleased it**: better "it seemed good to": the Greek word used is a formal one regularly used at the commencement of decrees. It is the root of our "dogma."

**Barsabas**: better "Bar Sabbas" (i. 23 n.), not otherwise known.

**Silas**: an abbreviation for "Silvanus" (so Lucas = Lucanus, Epaphras = Epaphroditus), as he is called, 1 Thess. i. 1; 2 Cor. i. 19: he accompanied Paul on his second journey (xv. 40).

**23** should run: "The apostles and elders, brethren to the brethren . . ." R.V. "The apostles and the elder brethren," which is meaningless.

The embassy had been sent "to the apostles and elders" (ver. 2); it is answered by "the apostles and elders," and in the reply the word "brethren" is added to emphasize the unity

- 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised and keep the law : to whom we gave no *such* 25 commandment : it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same 27 *things* by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden 29 than these necessary *things* ; that *ye* abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves, ye shall do well. Fare ye well.
- 30 So when they were dismissed, they came to

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of feeling which the letter was intended to produce : it is from "brethren to brethren," from Jewish Christians at Jerusalem to Gentile Christians at Antioch.

**24. subverting :** lit. "unfurnishing," *i.e.* destroying. It is a term commonly used by writers on rhetoric of "destructive arguments."

**saying . . . the law :** omitted by the best authorities, being clearly an explanation written on the margin of some copy, which crept from thence into the text.

**no such commandment :** weaker than "no commandment," which R.V. rightly gives.

**26. for the name :** iii. 6 n.

**27. who shall also tell you :** R.V. rightly "who themselves also shall tell you" ; *i.e.* personally, by word of mouth, in addition to the letter which they brought.

**28.** A distinct belief is expressed that the Holy Spirit was present and inspired their resolution (John xvi. 13), and there seems also to be a reference to the fact that the right of the Gentiles had been proved by the "gift of the Holy Spirit" ; cf. 8, x. 47, xi. 15.

**29. ye shall do well :** "it shall be well with you," R.V., is better because less ambiguous. The A.V. "do well" may mean either "act rightly" or "be prosperous." The Greek can only mean the latter.

Antioch: and when they had gathered the multitude together, they delivered the epistle: *which* 31 when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also 32 themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried 33 *there* a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it 34 pleased Silas to abide there *still*. Paul also and 35 Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

And some days after Paul said unto Barnabas, 36 Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. And Barnabas determined 37 to take with *them* John, whose surname was Mark. But Paul thought not good to take him with *them*, 38 who departed from them from Pamphylia, and went not with them to the work. And the con- 39 tention was so sharp *between them*, that they

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**31. consolation:** better "exhortation" or "encouragement," viz. that contained in the letter, which the bearers of the letter repeat and increase by their spoken words. The words translated "consolation" here, and "exhorted" ver. 32, are the same in the Greek.

**34** rests on very poor authority: and is seemingly an addition to explain ver. 40. But the "after some days" (R.V.) of 36 allows for a considerable interval, during which he may have returned to Jerusalem.

#### xv. 36—xviii. 22. Paul's Second Missionary Journey.

**37. determined:** rather "was minded," "wished." Mark was Barnabas' cousin. He was subsequently reconciled with Paul (Col. iv. 10; 2 Tim. iv. 11; Philemon 24; see xii. 12 n.)

**37, 38. to take with them . . . not to take with them:** *simul assumere, non simul assumere. Contradictio sententiarum vivide expressa* (Bengel).

**38. him:** the emphasis thrown on this pronoun (which is placed last in the Greek) is very great. Put into direct speech Paul's words would be, "One who deserted us before and went not on with us! No, I will not take *him*."

departed asunder one from the other: and so  
 40 Barnabas took Mark, and sailed unto Cyprus; and  
 Paul chose Silas, and departed, being recommended  
 41 by the brethren unto the grace of God. And he  
 went through Syria and Cilicia, confirming the  
 churches.

16 Then came he to Derbe and Lystra: and behold,  
 a certain disciple was there, named Timotheus, the  
 son of a certain woman, *which was* a Jewess, and  
 2 believed; but his father *was* a Greek: which was  
 well reported of by the brethren that were at  
 3 Lystra and Iconium. Him would Paul have to go  
 forth with him; and took and circumcised him be-  
 cause of the Jews which were in those quarters:  
 for they knew all that his father was a Greek.  
 4 And as they went through the cities, they delivered  
 them the decrees for to keep, that were ordained

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40. **recommended**: better "committed," "commended,"  
 as at xiv. 26.

41. His way would be by the Gulf of Issus through "the  
 Syrian Gates" (a narrow road between steep rocks and the sea),  
 and then inland, probably past Tarsus and over Mount Taurus  
 by "the Cilician Gates."

## CHAPTER XVI

[PAUL MEETS TIMOTHY AT LYSTRA AND TAKES HIM WITH  
 THEM. AT PHILIPPI THEY CONVERT LYDIA, ARE BEATEN  
 AND PUT IN PRISON.]

1. **Timotheus**: probably a native of Lystra (to which  
 "there" must refer), not of Derbe, as has been wrongly inferred  
 from xx. 4. His mother's name was Eunice (2 Tim. i. 5), and  
 he had probably been converted on his former visit by Paul,  
 who calls him "my beloved son and faithful in the Lord"  
 (1 Cor. iv. 17).

**well reported of**: vi. 3 n.

3. **circumcised him**: to be taken literally. Any Jew  
 might perform the rite.

**the Jews**: not Christian Jews, for whom the Jerusalem  
 "decrees" referred to ver. 4 would have sufficed, but Jews  
 generally. Paul saw that in preaching to Jews, if Timothy was  
 to be of any use to him, he must be circumcised: they would

of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, 5 and increased in number daily. Now when they 6 had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to

not have associated with one who was uncircumcised, or allowed him to preach in the synagogues. They knew, his father being a Gentile, that he was not circumcised as yet.

The refusal of Paul to circumcise Titus (Gal. ii. 3) is quite different. Titus, who was a Greek (*i.e.* Gentile), had gone up with Paul to the Council of Jerusalem. A demand had been made that he should be circumcised. To have complied would have been fatal to the cause of Gentile freedom, which Paul was sent to represent. *Idem non est semper idem.*

6. Should run, "They went through the region of Phrygia and Galatia, having been forbidden (*i.e.* because they had been forbidden) of (*i.e.* by) the Holy Spirit to preach in (the Roman province of) Asia" (ii. 9 n.)

Had they kept on in the direction in which they were going, following the great line of traffic to the W., they would have reached Ephesus, the chief city of proconsular Asia (ii. 9, vi. 9); but their progress was "barred" by a divine prohibition, and they turned off either to the N. or N.W.

**throughout Phrygia and the region of Galatia:** lit. "the Phrygian and Galatian region"—not two districts, as A.V. seems to make it, but one: it was the country which could be termed indifferently Phrygia or Galatia.

**Galatia** may have two meanings: (1) Galatia proper, the land of the *Galatae* (= "Celts") or Gauls, who B.C. 279 poured over Greece. Some of them, instead of proceeding S., turned E., crossed into Asia, and finally occupied the Phrygian district round Ancyra, Pessinus, and Tavium. (2) The Roman province of Galatia, which included Galatia proper in the N., and also the country round Iconium, Lystra, and Derbe in the S.

If Galatia here means Galatia proper, then Luke makes no mention of the foundation of the churches to which Paul addressed the Epistle to the Galatians, though they must have been founded on this journey.

It seems best therefore to assume that Galatia here is used in sense (2), and that the Galatians to whom Paul sent his Epistle are the inhabitants of the district round Iconium, etc. In that case in the map of his second journey, the line of travel from Antioch to Pessinus, Ancyra, Tavium, and back again should be cut out, and he proceeds straight from Antioch to a point at the S.E. of Mysia; and so in the third journey he



7 preach the word in Asia, after they were come to  
 Mysia, they assayed to go into Bithynia: but the  
 8 Spirit suffered them not. And they passing by  
 9 Mysia came down to Troas. And a vision appeared  
 to Paul in the night; There stood a man of Mace-  
 donia, and prayed him, saying, Come over into  
 10 Macedonia, and help us. And after he had seen  
 the vision, immediately we endeavoured to go into  
 Macedonia, assuredly gathering that the Lord had  
 11 called us for to preach the gospel unto them. There-  
 fore loosing from Troas, we came with a straight  
 course to Samothracia, and the next *day* to Nea-  
 12 polis; and from thence to Philippi, which is the

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would go from Tarsus direct along the main road through Derbe, Lystra, Iconium, and Antioch to Ephesus. (See Ramsay, *The Church in the Roman Empire*.)

7. to (rather "over against" as R.V.) **Mysia**: *i.e.* with it opposite them; when they were at its S.E. corner.

**the Spirit**: should be, as R.V., "the Spirit of Jesus." The exact phrase occurs nowhere else: but cf. Phil. i. 19; Rom. viii. 9.

8. **passing by**: = "skirting," *i.e.* keeping it on their right, rather than "neglecting." In this case "Mysia Minor," a part of Bithynia, must be meant. "Mysia Major" was part of the province of Asia.

**Troas**: Alexandria Troas, south-west of Troy on the sea coast, a Roman colony.

9. Hitherto they had been simply "forbidden" to approach certain places, now there is a positive direction.

10. **we endeavoured**: the use of the first person plural clearly indicates the presence of Luke himself, and cannot be due to a clumsily *incorporated* narrative. The use of it ceases (xvii. 1) when Paul leaves Philippi, and is resumed six or seven years later (xx. 5) on his leaving Philippi, continuing to the end of the Acts; see Introduction, pp. xii., xiii.

11. **came . . . course**: expresses a straight course with the wind well astern; the journey *from* Neapolis took *five* days (xx. 6).

**Samothracia**: [better "Samothrace"] a small island about 38 miles south-west of the mouth of the Hebrus.

**Neapolis**: a town just opposite Thasos; at this time belonging to Thrace, but from Vespasian's time to Macedonia.

12. **Philippi**: founded by Philip, father of Alexander the

chief city of *that* part of Macedonia, *and* a colony : and we were in that city abiding certain days.

And on the sabbath we went out of the city by <sup>13</sup> a river side, where prayer was wont to be made ; and we sat down, and spake unto the women which resorted *thither*. And a certain woman <sup>14</sup> named Lydia, a seller of purple, of the city of

Great, built on a steep height of Mount Pangæus. On the plain close by was fought the great battle between Caesar and Brutus B.C. 42. The city lies on the *Via Egnatia*, the great military road which connected Italy with the East. Augustus, like Philip, saw the strategical importance of its position, and founded a Roman colony there.

**which is the chief city** : the text should run : "for it is a city of Macedonia, *the first* of the district, a (Roman) colony," as R. V.

**chief** cannot be a right rendering of "first" here, for Amphipolis was the chief city of that district, and Thessalonica of the whole of Macedonia. "First" therefore probably means the first city to which a traveller comes, journeying like St. Paul from the direction of Neapolis. Passing from Neapolis, the traveller has to cross the lofty ridge of Symbolun before entering Macedonia, and the first city he comes to is Philippi.

**Macedonia** : = the Roman province of that name, including Macedonia proper, Illyria, Epirus, and Thessaly.

A colony consisted of a body of Roman citizens publicly sent out to occupy some town (usually one important on military grounds), who in their new home still enjoyed the full rights of citizenship. They were *outposts* to secure the ground already won. Aulus Gellius describes them as "off-shoots" or "miniature copies of the Roman people." The name is still found in "Lincoln," "Cologne."

**13. river** : the Gangites. The text, according to the best authorities, should run not "where prayer was wont to be made," but "where we supposed there was a place of prayer." The spot by the river was probably chosen on account of ceremonial washings. A decree of Halicarnassus is extant which allowed the Jews "to make their places of prayer by the sea-side, according to their native custom"; cf. Ps. cxxxvii. 1. "By the waters of Babylon . . ."

**sat down** : the custom of a *preacher* (vi. 9 n.) Clearly preaching, and not mere informal conversation, is here indicated.

**14. Lydia** : probably so called from her birthplace being Lydia, though "Lydia" was a common name.

**seller of purple** : the guild of dyers at Thyatira have left

Thyatira, which worshipped God, heard *us* : whose heart the Lord opened, that *she* attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained *us*. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying : the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul

inscriptions still existing ; and the celebrity of the purple dyeing of the neighbourhood is as old as Homer.

**Thyatira** : in N. of Lydia on the river Lycus : one of the seven churches mentioned Rev. ii. 18.

**15. faithful to** : rather "believing on the Lord" ; one who really believes on Jesus as Lord.

**constrained** : of gentle, hospitable constraint, as Luke xxiv. 29 ; 1 Sam. xxviii. 23 (R.V.)

**16. it came to pass** : *i.e.* on a subsequent day.

**to prayer** : should be "to the place of prayer" already mentioned.

**a spirit of divination** : lit. "a spirit, a Python." Python was the name of a serpent slain by the prophetic god Apollo, who was consequently called *Pythius*, and the prophetess at his oracle at Delphi was called *Pythia* ; but in Plutarch's time (A.D. 50-100 ?) the name Python was applied to "ventriloquist prophets."

**17.** So too the unclean spirits recognised Jesus. *e.g.* Mark i. 24, iii. 11.

**18, 19. he came out . . . that the hope of their gains was gone** : the Greek has "he *departed* . . . that the hope of their gains was *departed*." Both A. and R.V. destroy the simple skill of this repetition of the same word.

and Silas, and drew *them* into the market-place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. And when they had laid many stripes upon them, they cast

**drew**: R.V. rightly "dragged": the word implies violence, and is the same as that translated "haling," viii. 3 n.

**market-place**: *i.e.* the forum, near which would be the law courts.

**the rulers**: a general term; in ver. 20 they are more definitely called "praetors" (see R.V. in margin). Colonies were actually governed by two commissioners called *duumviri*, but these sometimes affected the more dignified name of "praetors." We learn from Cicero that at Capua, "Whereas in all other colonies they are called Duumviri, these commissioners were anxious that they should be called Praetors."

**20. these men**: contemptuous.

**being Jews**: opposed to "being Romans," and used to excite prejudice. The Jews were very unpopular (xviii. 17, xix. 34). Tacitus, *History*, v. 5, *Caetera instituta sinistra, foeda, pravitate valere . . . Apud ipsos fides obstinata . . . adversus omnes alios hostile odium.*

It will be observed that the accusers speak of Paul and his companions as "Jews," and it is most probable that for some time the Christians were confused with the Jews in the general estimation.

**do . . . trouble**: *Suberat utilitas privata, publica ostenditur* (Bengel).

**21.** Note the exact nature of this the first charge brought against Christians before a Roman magistrate. It is that they preach "unlawful customs," *i.e.* the practice of things unlawful. No Roman magistrate would deal with abstract theological questions (cf. xviii. 15). Religion only became a subject for the magistrate when it (1) might tend to create a breach of the peace (cf. "trouble our city"), or (2) tend to the encouragement of illegal acts, especially to the formation of secret sects, organisations, etc.

**22. beat**: with rods. The order given might be "*Summove, lictor, despolia, verbera,*" "Clear the way, lictor, strip and scourge them."

*them* into prison, charging the jailor to keep them  
 24 safely : who, having received such a charge, thrust  
 them into the inner prison, and made their feet fast  
 in the stocks.

25 And at midnight Paul and Silas prayed, and  
 sang praises unto God : and the prisoners heard  
 26 them. And suddenly there was a great earth-  
 quake, so that the foundations of the prison were  
 shaken : and immediately all the doors were  
 27 opened, and every one's bands were loosed. And  
 the keeper of the prison awaking out of his sleep,  
 and seeing the prison doors open, he drew out his  
 sword, and would have killed himself, supposing  
 28 that the prisoners had been fled. But Paul cried  
 with a loud voice, saying, Do thyself no harm : for  
 29 we are all here. Then he called for a light, and  
 sprang in, and came trembling, and fell down  
 30 before Paul and Silas, and brought them out, and  
 31 said, Sirs, what must I do to be saved ? And they  
 said, Believe on the Lord Jesus Christ, and thou  
 32 shalt be saved, and thy house. And they spake  
 unto him the word of the Lord, and to all that

**24. stocks :** in use at Sparta (Herodotus, ix. 37), Athens, (Aristoph. *Knights*, 366), and Rome (Plautus, *Captivi*, III. v. 71, *nam noctu nervo vincetus custodibitur*). *Crus in nervo, cor in caelo*, is Wordsworth's comment.

**25. sang praises :** lit. as R.V., "were praying and singing hymns, and the prisoners were listening to them"; the Greek word for "listening" conveys the further idea of listening with pleasure and attention.

**27. would have killed himself :** it was near Philippi that Brutus committed suicide. Under the Roman Empire suicide was so prevalent as almost to have become a "national usage."

For the punishment of those who had allowed a prisoner to escape, cf. xii. 19.

**30. saved :** used in the same sense as "way of salvation," ver. 17, and "save" throughout the Acts. The jailor knew the purport of their teaching.

**31. and thy house :** rather "thou and thy house," these words being added to correct and supplement "Believe . . . and thou shalt be saved."

were in his house. And he took them the same 33 hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. And 34 when he had brought them into his house, he set meat before *them*, and rejoiced, believing in God with all his house.

And when it was day, the magistrates sent the 35 sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, 37 They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do

**33.** "He washed them from their stripes, and was washed from his sins" (Chrysostom).

**brought them:** strictly "brought them *up*"; perhaps his house was *over* the prison.

**34. set meat:** the Greek literally means [as R.V. margin] "set a table." The tables, being small and easily movable, were actually placed before the guest.

**believing:** rather "having believed"; he had hitherto been a heathen.

**35. sergeants:** *i.e.* the "lictors," the attendants on Roman magistrates. Literally the Greek word here used means "bearers of the fasces," the *fasces* being bundles of rods, each containing an axe, carried before certain high magistrates.

**37.** Note the rhetorical power of the verse. First the statement of the wrong done ("beaten us"); then the threefold aggravation of it by the circumstances under which it was done — (a) "openly" (rather "publicly"), (b) to men uncondemned, (c) and Romans; then the wrongful imprisonment; and lastly, the enhancement of the injury by the inadequate reparation offered, which was (1) "privily," (2) not offered personally (cf. "let them come *themselves*"), (3) without courtesy ("thrust" or "cast us out").

The immunity of Roman citizens from being beaten (for which cf. Cicero, *Speech against Verres*, v. 66, *Facinus est vincire civem Romanum, scelus verberare*) was secured by the Lex Valeria B.C. 500, and the Lex Porcia B.C. 248.

The praetors do not question Paul's claim, nor does Lysias (xxii. 27). A false claim might be punished with death.

**Romans:** cf. xxii. 28. How Paul was "free born," we do not know; certainly not merely as a citizen of Tarsus, which

they thrust us out privily? nay verily; but let  
 38 them come themselves and fetch us out. And the  
 sergeants told these words unto the magistrates:  
 and they feared, when they heard that they were  
 39 Romans, and they came and besought them, and  
 brought *them* out, and desired *them* to depart out  
 40 of the city. And they went out of the prison, and  
 entered into *the house of Lydia*: and when they had  
 seen the brethren, they comforted them, and  
 departed.

17 Now when they had passed through Amphipolis  
 and Apollonia, they came to Thessalonica, where  
 2 was a synagogue of the Jews: and Paul, as his  
 manner was, went in unto them, and three sabbath

---

was only a "free city," *i.e.* under its own magistrates, but not  
 possessed of the rights of Roman citizenship. Of Silas we know  
 nothing.

**themselves**: *i.e.* in person, not by sending their attendants.

**fetch**: rather "*conduct us out*"; opposed to "*thrust us out.*"

**40. departed**: *they*, not Luke.

## CHAPTER XVII

[PAUL AT THESSALONICA AND BEROEA: HIS SPEECH AT  
 ATHENS.]

**1. Amphipolis**: 33 miles from Philippi on the Egnatian  
 Road (xvi. 12 n.), on the left bank of the Strymon, 3 miles from  
 the sea. Owing to its position it was an important town in  
 Greek history, several times colonised by the Athenians, and  
 recaptured by the Thracians; taken by Philip B.C. 358; a "free  
 city" and the capital of Macedonia Prima.

**Apollonia**: about 30 miles south-west of Amphipolis, half  
 way to Thessalonica.

**Thessalonica**: originally called "Therma"; Cassander  
 made it an important place (B.C. 315), and called it Thessalonica  
 after his wife, the sister of Alexander the Great. It is now the  
 second city of European Turkey, with 70,000 inhabitants, and  
 is called *Saloniki*.

As Thessalonica is here specially distinguished as having a  
 synagogue, there must have been but few Jews in Macedonia.

days reasoned with them out of the scriptures, opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto *them* certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are

**2. out of the scriptures:** a most important description of the Apostolic method of teaching (ix. 22). Paul first "explains" (A.V. and R.V. "opening") and "brings forward" (not "alleges," as A.V.) passages of O.T. to show that the Messiah ("the Christ," R.V.) must do certain things. He then shows that Jesus did these things, and so draws his conclusion "that this man is the Messiah, even Jesus whom I preach to you."

**3. Christ must needs have suffered:** R.V. rightly gives "it behoved the Christ to suffer"; cf. Luke xxiv. 26.

**5. Read with R.V.,** "took unto them certain vile fellows of the rabble, and gathering a crowd, set . . ."

**lewd, baser:** see Glossary.

**the baser sort:** lit. "men of the market-place"; hence, this being the natural resort of idlers, "good-for-nothing fellows."

"Baser" here contains no idea of wickedness.

**to the people:** Thessalonica was a "free city," retaining its own popular ("the people") government and magistrates ("the rulers").

**6. drew:** R.V. better "dragged."

**rulers of the city:** lit. "Politarchs," a noun which never occurs elsewhere, but the verb formed from it occurs in an inscription [of about A.D. 69-79] found in an arch at *Thessalonica*, wherein seven "men who were Politarchs" are mentioned by name. The word literally means "burgomasters," and is formed on the analogy of such words as "Asiarchs," xix. 31 n.

Note in this, the second instance of accusation before non-Jewish magistrates, (1) the exaggeration, (2) that the charge is disturbance and treason (xvi. 21 n., xxiv. 5).



- 7 come hither also ; whom Jason hath received : and these all do contrary to the decrees of Cesar, saying  
 8 that there is another king, *one* Jesus. And they troubled the people and the rulers of the city, when  
 9 they heard these *things*. And when they had taken security of Jason, and of the other, they let them go.  
 10 And the brethren immediately sent away Paul and Silas by night unto Berea : who coming *thither*  
 11 went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those  
 12 *things* were so. Therefore many of them believed ; also of honourable women which were Greeks, and

**7. whom Jason :** added because Jason is the prisoner, and they are justifying their arrest of him.

**these . . . Cesar :** a charge against all Christians as guilty of treason. Under the emperors to accuse any one of treason (*laesa majestas* ; cf. *lese-majesté*) was an almost certain way to procure a conviction. To acknowledge allegiance to another king would be treason punishable under the *Lex Julia de Majestate*. The Jews had brought the same charge against Jesus (Luke xxii. 3).

**another king :** more strictly "a *different* king," i.e. different from Caesar. The emperors never ventured to assume the title "King" at Rome, but in the East were regularly so called.

**8. troubled :** 'alarmed.

**9. taken security :** probably for the departure of Paul. The words represent the Roman legal phrase *satis accipere* or *exigere*, which is the opposite of "to go bail," "give security." The Roman law would be in force even in a free city.

**10. Berea :** about 60 miles south-west from Thessalonica, near Pella.

**11. noble :** i.e. in disposition ; stirred up not to envy but inquiry.

**readiness of mind :** so also R.V. But the word is stronger = "heartiness," "eagerness."

**searched the scriptures :** John v. 39.

**those things :** Paul's statements. **so :** as he stated them.

**12. honourable :** i.e. "of honourable estate," as R.V.

of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately <sup>14</sup> the brethren sent away Paul to go as *it were* to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto <sup>15</sup> Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Now while Paul waited for them at Athens, his <sup>16</sup> spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he <sup>17</sup> in the synagogue with the Jews, and with the

13. Better "they came, there also (as at Thessalonica) stirring up."

14. *as it were to*: should be "as far as to . . ."; so R.V. It was no feint to baffle pursuit. He would probably reach the sea at Dium.

15. *for to come*: = "that they should come." They joined him at Corinth (xviii. 5).

16. *Athens*: had been captured by Sulla B.C. 86, and suffered greatly. Her renown was, however, great as a place of education; she was the classic university of the ancient world.

*wholly given to idolatry*: R.V. is better, "full of idols," *i.e.* statues, etc. Xenophon and Livy attest the fact.

16-18. The sense of the passage is lost in A.V., and obscured by the punctuation of R.V.

Before coming to the *special* event which he wishes to narrate at length, Luke by means of several parallel clauses, loosely connected, describes the *general* condition of things preceding it.

He says that while waiting at Athens, Paul's spirit was gradually provoked by the number of idols he saw, and that consequently (1) he used to discourse not only in the synagogue but in the market-place with those who came up; (2) that among those who thus entered into conversation with him there were some philosophers; and (3) that people kept expressing contempt for him.

After this had gone on for some time, however, at last, on one special occasion (ver. 19) "they (*i.e.* the people generally) took him and conducted him . . ."

In the Greek the tense of all the verbs in ver. 16-18 is the

devout *persons*, and in the market daily with them  
 18 that met with *him*. Then certain philosophers of  
 the Epicureans, and of the Stoicks, encountered

imperfect, while in ver. 19 there is a sudden change to the aorist which describes a single act.

The people who "took hold of Paul" (ver. 19) were not the philosophers; for Paul's speech was certainly not, as A.V. implies, addressed to the philosophers, who could not possibly have been called "very god-fearing" or have had the remarks in 24, 29 addressed to them, but was made to the "men of Athens" generally.

**the market:** or "Agora," south-west of the Acropolis, between it and the Areopagus and the Pnyx. Especially in the forenoon it was a place of general resort, both for business and pleasure. It was here that Socrates "argued" or "reasoned" with all who came up to him.

18. The Epicurean and Stoic schools were at this time the two great rival systems of philosophy, and were sharply contrasted both in reality and in popular opinion.

The **Epicureans**, so called from Epicurus (B.C. 342-270), who taught at Athens in the famous gardens of Epicurus. They considered (1) that the world was created by the accidental combinations of atoms; (2) that the aim of life was *pleasure* (defined as mental calm or freedom from passion), and that the soul perishes with the body; (3) that the gods lived an existence of eternal calm, not troubling themselves about men. Cf. Tennyson's *Lotos-Eaters*, viii., and his *Lucretius*, 104:—

The Gods, who haunt  
 The lucid interspace of world and world,  
 Where never creeps a cloud, or moves a wind,  
 Nor sound of human sorrow mounts to mar  
 Their sacred everlasting calm!

Lucretius has embodied their philosophy in the greatest of Latin poems.

The **Stoics** were founded by Zeno (B.C. 360-260), who lectured in the Stoa (or "Painted Porch"), but Chrysippus (B.C. 280-207, a *Cilician*) was held to have really established the system by his great ability. His successor was Zeno of *Tarsus*. They taught (1) that the world was due to the transition of a "constructive fire" through air into water and then into solids; (2) that "virtue" was the one thing desirable, and that this consisted in living conformably to nature, all other things (*e.g.* pleasure, pain, health, wealth) being indifferent; (3) that God was a certain living force immanent in nature.

him. And some said, What will this babbler say? other *some*, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, 19 and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*? For thou bringest certain strange *things* 20 to our ears: we would know therefore what these *things* mean. (For all the Athenians and strangers 21 which were there spent their time in nothing else, but *either* to tell, or to hear some new *thing*.) Then Paul stood in the midst of Mars' hill, and said, 22

**some said**: not the philosophers, but some of the crowd.

**babbler**: the original Greek word means (1) "a picker up of seeds," "a rook" or "crow"; (2) a man who hangs about to pick up odds and ends in the market-place," one who is all sound without sense.

**of strange** (*i.e.* foreign) **gods**: the plural is generic. They regarded Jesus as some new Eastern divinity, and so class Paul as a preacher of "new gods."

Some explain the plural by suggesting that the Athenians regarded Anastasis, the Greek word for "the resurrection," as the name of a goddess; but Luke would have explained this more clearly if he had intended it, for he has already several times used the word of the "rising again" of Jesus.

**19. Areopagus**: Mars' Hill, a hill west of the Acropolis, north of the market-place, from which a flight of steps hewn out of the rock led up to it. Perhaps Paul was taken there for a *quiet* hearing.

A.V. margin has "it was the highest court in Athens." This implies that "Areopagus" is not here used merely of a place, but refers to the court which from its place of meeting was known as the "court of Areopagus." No doubt this court did especially deal with religious offences, but there is no indication of any *judicial hearing* here, and indeed the polite question "May we know . . .?" at the outset precludes it.

**21.** This verse is an explanatory remark of the writer. **which were there**: R.V. rightly "sojourning there." Athens was much frequented both as a town of historical interest and as a university by young Romans. **spent their time**: or "had leisure for nothing else." **some new thing**: the Greek has the more graphic expression, "some *never* thing": *nova statim sordebant, noviora quaerebantur* (Bengel).

*Ye men of Athens, I perceive that in all things*  
 23 *ye are too superstitious. For as I passed by, and*  
*beheld your devotions, I found an altar with this*  
*inscription, TO THE UNKNOWN GOD. Whom*  
*therefore ye ignorantly worship, him declare I unto*

22. Note the dramatic power with which Luke calls attention to (1) the great actor ("and Paul stood") and the great stage ("in the midst of the Athenians") on which he appears.

"The temple of the Eumenides was immediately below him : . . . eastward was the temple of Theseus . . . he beheld . . . the Parthenon fronting him from above. The temple of Victory was on his right . . . Above him, towering over the city, . . . was the bronze colossus of Minerva, armed with spear, shield, and helmet—the champion of Athens" (Wordsworth).

**Mars' hill:** a translation of the word "Areopagus" of ver. 19.

**too** (R.V. "somewhat") **superstitious**: rather "very god-fearing" or "reverent." Paul would not be so tactless as to begin with a word of blame; rather he makes the unusual regard which the Athenians paid to religious matters the starting-point of his address.

At the same time the Greek word used is certainly ambiguous, being sometimes used (1) = "god-fearing," "reverent"; and sometimes (2) = "superstitious." And as to Luke the "reverence" of the Athenians was "superstition," it is possible (especially if we have but the *substance* of Paul's speech) that, writing for Christians, he chooses a word which at any rate suggests the idea of superstition.

23. **your devotions**: rather "the objects of your worship" as R.V., *e.g.* temples and altars.

**to the Unknown God**: rather, the definite article being absent in the Greek, "to (*i.e.* dedicated to) *an* unknown God." The Greek gods had each their own rights and privileges (*e.g.* one guarded the sea, another the air; one was a god of healing, another of war); when therefore some occasion of prayer or thanksgiving necessitated the dedication of an altar, it was necessary to dedicate it to the proper deity, to avoid the danger of offending the deity who was thus defrauded of his rights. So Epimenides [B.C. 596], in a pestilence which could not be traced to the anger of any special deity, advised the sacrifice of sheep "to the fitting god," and to this fact is assigned the existence at Athens of altars dedicated to a god not with any definite name but nameless or unknown.

**whom . . . him**: better "what (=the divinity which) . . . this."

**ignorantly**: *i.e.* "in ignorance," as R.V. The keynote of

you. God that made the world and all *things* 24 therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither 25 is worshipped with men's hands, as though he needed any *thing*, seeing he giveth to all life, and breath, and all *things*; and hath made of one 26 blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that *they* should seek the Lord, if haply they 27 might feel after him, and find *him*, though he be not far from every one of us: for in him we live, 28

the speech: God unknown hitherto, now revealed. Instead of your needing to appeal to a god one among many and unknown, I proclaim to you God who is (1) *the* God, and (2) is revealed, (a) by His works, (b) by the special revelation of Jesus. The Greek word rendered "ignorantly" is "unknowing," the argument being thus clearly shown—"to a god *unknown*. What therefore *unknowing* ye worship, this declare I unto you."

24. **Lord**: *i.e.* "owner," "absolute possessor."

**temples** (or "sanctuaries") **made with hands**: cf. Stephen's words (vii. 48 n.) which Paul heard.

25. See Ps. l. 9, "I will take no bullock . . ."

**as though he needed anything**: the *popular* (not the Epicurean) conception of the gods was that they did need for their full happiness the offerings of men.

**to all**: *i.e.* to all created things, not merely men. In vv. 24, 25 God is described as the Creator of the universe and all that is in it; in 26 as the Creator and governor of men.

26. **made**: *i.e.* created, as is clear from its emphatic position.

27. **if haply they might feel after him, and find him**: the two verbs form one compound idea, "if haply by groping they might find Him"; for it is not the searching but the finding that is problematical. Plato uses the verb here translated "feel after" of vague guesses at truth, as of men trying to feel their way in the dark.

**though . . .**: "and that though He is."

28. **in him**: proving that He is not far from us, and therefore to be taken literally, "for *in* Him . . .," but also including the meaning "*by* Him." As air is everywhere, and in it and by it we live, so in a fuller sense we live in God and by Him.

and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of *this* ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof*

**live, move, have our being**: these words are by themselves in a *descending* scale; life is more than movement, movement than existence. But taken in their connection here they form an *ascending* scale and produce a climax; not only our life but movement, not only movement but existence is in God.

**for . . . offspring**: Aratus the *Cilician* (flourished B.C. 270) in his *Phaenomena*, an astronomical poem, has these exact words. Cleanthes the Stoic philosopher (B.C. 300-220), in his hymn to Zeus, uses a like phrase. Paul quotes Greek poets again, 1 Cor. xv. 33; Titus i. 12.

**offspring**: and so, being His offspring, ought to know that He cannot be like an image, to which we are ourselves unlike and superior.

**29. we ought not**: *Clemens locutio praesertim in prima persona plurali*, says Bengel.

**the Godhead**: (or as R.V. margin, "that which is divine") not "God," for Paul is referring to their ideas of "the divine."

**art . . .**: better "art and device of man": *artis externae, cogitationis internae* (Bengel).

**30. the times of this ignorance**: *i.e.* the time previous to the sending of the "message" by Jesus which Paul "proclaims," and also with reference to "unknown," "ignorantly" (ver. 23).

**winked at**: R.V. "overlooked." But both these words wrongly convey an idea of "pardon," and perhaps "disregarded" is better. The word, however, must not here be pressed as though it contained any *positive* statement as to God's treatment of men in the past: it has merely a *negative* force, serving to bring out more clearly the contrast between the past and God's present definite revelation. One part of an antithetical statement should never be taken alone.

**31. in the which he will judge**: Ps. ix. 8, "He shall judge the world in righteousness."

**whereof . . .**: lit. "having brought forward proof (*i.e.*

he hath given assurance unto all *men*, in that he hath raised him from the dead.

And when they heard of the resurrection of the <sup>32</sup> dead, some mocked : and others said, We will hear thee again of this *matter*. So Paul departed from <sup>33</sup> among them. Howbeit certain men clave unto <sup>34</sup> him, and believed : among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these *things* Paul departed from Athens, <sup>18</sup> and came to Corinth ; and found a certain Jew <sup>2</sup> named Aquila, born in Pontus, lately come from

that Jesus is ordained or appointed judge) by having raised him from the dead."

**32.** Rather "a resurrection of *dead men*." Paul had said nothing about the resurrection of the dead generally, but only spoken of the resurrection of Jesus. His hearers at once refuse to listen any more to a man who talks about "a rising again of dead men." The plural "men" represents their scornful generalisation.

**33.** Should read : "Thus (= 'then,' cf. vii. 8 n., xxvii. 44, xxviii. 14) Paul went forth from their midst." Note the graphic vigour of these words.

**34. Dionysius :** according to tradition, ordained Bishop of Athens by Paul.

**Areopagite :** member of the court of the Areopagus, still in much repute.

## CHAPTER XVIII

[PAUL AT CORINTH ; BROUGHT BEFORE GALLIO ; MEETS AQUILA, PRISCILLA, AND APOLLOS.]

**1. Corinth :** taken and destroyed by Mummius B.C. 146 ; rebuilt and made a colony by Caesar ; capital of the province of Achaia, and residence of the proconsul ; chief commercial city of Greece.

**2. a Jew :** probably not as yet a Christian. Paul stayed with him merely because "he was of the same trade."

**Aquila and Priscilla** went with Paul to Ephesus and stayed there (18, 26 ; 1 Cor. xvi. 19), but returned to Rome (Rom. xvi. 3).

**born in Pontus :** R.V. rightly "a man of Pontus by race" (iv. 36 n.) For the Jews of Pontus cf. ii. 9 n.



Italy, with his wife Priscilla ; (because that Claudius had commanded all Jews to depart from Rome :)  
 3 and came unto them. And because *he* was of the same craft, he abode with them, and wrought : for  
 4 *by* their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and  
 5 persuaded *the* Jews and *the* Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the  
 6 Jews *that* Jesus *was* Christ. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads ; I *am* clean : from henceforth I

**Priscilla** : diminutive of *Prisca* (which is read by the best authorities in Rom. xvi. 3 ; see R.V.) ; cf. *Livilla, Drusilla*.

**Claudius** (Emperor A.D. 41-54) : Suetonius says of him, "*Judaeos impulsore Chresto assidue tumultuantes Roma expulit.*" These ambiguous words may refer (1) to riots at Rome headed by some one actually called "Chrestus," or (2) much more probably, to disputes among the Jews about "the Christ" (Suetonius having mistaken the name and its meaning), and possibly in connection with the new teaching that Jesus was "the Christ."

The edict cannot have been strictly enforced, for Jews were numerous in Rome soon after this (cf. *e.g.* xxviii. 15).

**3. of the same craft** : the Rabbis enjoined that every father should teach his son a trade, that he might be able to earn his own bread ; and the Rabbi Judah said, "He that teacheth not his son a trade, doth the same as if he taught him to be a thief." The *Teaching of the Twelve Apostles* distinctly asserts that all who claim to be prophets or preachers shall earn their own living.

For Paul earning his own living cf. xx. 34 ; 1 Cor. ix. 12, 15 ; 1 Thes. ii. 9 ; 2 Thes. iii. 8.

**tentmakers** : in Cilicia, where the goats had specially thick hair, a substance called *cilicium*, much used for tents, was largely made. So some, but without authority, explain here as "makers of tent-cloth."

**5. was pressed in spirit** : R.V. from a better text "was constrained by the word," *i.e.* "was wholly occupied by the word." When they arrived they found Paul thus wholly occupied with it.

**6. shook** : xiii. 51 n. ; Neh. v. 13.

**your blood . . .** : these words are not a curse, but (1) a

will go unto the Gentiles. And he departed thence, and entered into a certain *man's* house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the *chief* ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no *man* shall set on thee to hurt thee: for I have much people in this city. And he continued *there* a year and six months, teaching the word of God among them.

And when Gallio was the deputy of Achaia, the 12

warning, (2) a solemn disclaimer of responsibility: cf. xx. 26; Ezek. xxxiii. 8, 9; 2 Sam. i. 16.

**unto the Gentiles:** *i.e.* here at Corinth; see 19.

**7. thence:** from the synagogue. The house of Justus he enters probably for the purpose of preaching. There is no indication of his leaving either his residence or his work with Aquila.

**Justus:** R. V. has **Titus Justus**. The MSS. here vary much. Some give Titus, others omit the word; but Justus is elsewhere (i. 23; Col. iv. 11) only a *second* name.

**8. Crispus:** 1 Cor. i. 14.

**9. be not afraid:** Is. xliii. 5. **speaking, hold not thy peace:** the double form expresses emphasis: see John i. 3, 20; Acts xiii. 11, "blind, not seeing."

**10. I am with thee:** x. 38; Jud. vi. 16; Jer. i. 8.

**people:** not Jews, but a people chosen from among the heathen.

**11. continued:** lit. "sat." So Luke xxii. 49, "tarry" is literally "sit." The two Epistles to the Thessalonians are generally assigned to this period.

**12. Gallio:** brother of Seneca the philosopher, and uncle of Lucan the poet. His name was Marcus Annaeus Novatus until he was adopted by the rhetorician Gallio. Seneca says of him, "*Nemo mortalium uni tam dulcis est quam hic omnibus.*"

**deputy:** = "proconsul," xiii. 7 n. Achaia had been a senatorial province; Tiberius made it an imperial one, but Claudius gave it back to the Senate.

**Achaia:** by Homer the Greeks generally are termed Achaeans, but in classical times the name is confined to a strip of land on the north coast of Peloponnesus. The

- Jews made insurrection with one accord against Paul, and brought him to the judgment seat, 13 saying, This *fellow* persuadeth men to worship God 14 contrary to the law. And when Paul was *now* about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you: 15 but if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of 16 such *matters*. And he drave them from the judgment seat. Then all the Greeks took Sosthenes, the *chief* ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those *things*.
- 18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and

Achaean, however, became so important on the formation of the Achaean League (B.C. 281) that when the Romans in B.C. 146 made Greece a Roman province they called it Achaia. Beyond it lay Macedonia (xvi. 12 n.)

13. **contrary to the law**: they designedly use an ambiguous phrase to induce Gallio to put Paul on his trial; but he rightly distinguishes between Roman law, which he was bound to administer, and Jewish law ("your own law"), with which he had nothing to do.

14. **if it were . . . if it be**: rather "if it had been a matter . . . but if they are questions . . ." The construction in the first clause implies that it *is not* in fact a "matter of wrong," and in the second that the question *is* in fact about "words and names."

**wrong**: = *injuria*. Anything which would form the ground of legal proceedings.

**lewdness**: R.V. "villainy," its meaning in old writers.

15. **words and names**: words, not facts; cf. the old Roman principle, "*Facta arguebantur, dicta impune erant*" (Tacitus, *Annals*, i. 72). **your law**: R.V. rightly "your own law."

**look ye**: R.V. rightly "look to it *yourselves*," implying "for I will not."

17. **the Greeks**: is omitted in the best authorities, but gives the right sense. The bystanders are meant.

**Sosthenes**: perhaps the successor of Crispus (ver. 8). Anyhow he seems to have been prominent in accusing Paul.

18. The incident of Paul polling his head is mentioned to call attention to *Paul's personal obedience to the Law*. See

sailed thence into Syria, and with him Priscilla and Aquila : having shorn *his* head in Cenchrea : for he had a vow. And he came to Ephesus, and left 19 them there : but he himself entered into the synagogue, and reasoned with the Jews. When they 20 desired *him* to tarry longer time with them, he consented not ; but bade them farewell, saying, I must by all means keep *this* feast that cometh in Jerusalem : but I will return again unto you, if God will. And he sailed from Ephesus. And 22 when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time *there*, he departed, 23 and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the

Introduction, p. xxvii. The cause and nature of the vow are unknown. Abstinence from wine and allowing the hair to grow were common accompaniments of a vow ; cf. xxi. 24, 26 ; and the description of the vow of the Nazirites, Num. vi. Shaving the head would mark the *completion* of the vow, and could only be performed in the Temple, the hair being burnt with the offering. But one who had taken a Nazirite vow in foreign lands might "clip" or poll his hair, if he kept it for burning when the head was finally shaved.

**Cenchrea** : (R. V. rightly "Cenchreae") the eastern of the two ports of Corinth ("*bimaris Corinthi*," Hor. *Odes*, i. 7, 2) ; eight miles from the city. Lechaenum was the west port.

**19. and left them there** : *i.e.* Aquila and Priscilla. The words somewhat anticipate Paul's actual departure, but Luke wishes to pass on to the action of the central figure.

**21. I must . . . but** : omitted by the best authorities.

**22. gone up** : to Jerusalem, viii. 15 n.

### xviii. 23—xxi. 16. Paul's Third Journey.

**23. and went over . . .** : lit. "traversing in order the Galatian district and Phrygia." Phrygia, here distinguished from Galatia, should indicate that part of Phrygia which lies outside the province of Galatia to the west, being in the province of Asia. Cf. carefully xvi. 6 n.

**24. Apollos** : xix. 1 ; 1 Cor. i. 12, iii. 4-6, 22, iv. 6, xvi.

25 scriptures, came to Ephesus. This *man* was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the *things* of the Lord, knowing only the baptism of  
 26 John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him  
 27 the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when

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12; Titus iii. 13. **born at Alexandria:** R.V. rightly "an Alexandrian by race" (see ver. 2, iv. 36 n.) **Alexandria:** founded by Alexander the Great B.C. 332, who himself planted a colony of Jews there; at this time they formed a third of the population. It was the great meeting-point of Jewish and Greek thought, and here the LXX. translation of the O.T. was produced.

**eloquent:** R.V. "learned" hardly so well; for as the words "mighty in the scriptures" refer to *learning*, it is better here to give this word, which can bear either meaning, that of eloquent.

**25.** Lit. "This man had been instructed by word of mouth," cf. Luke i. 4. But as oral instruction was almost the only method used, it = merely "instructed." The Greek verb is the source of our words "catechize," "catechism."

**fervent:** the original word expresses the effect of "yeast" or "ferment"; so the Kingdom of God is compared to "leaven" (Matt. xiii. 33; Luke xiii. 31).

**25, 26. diligently . . . more perfectly:** R.V. "carefully . . . more carefully," the Greek having the same word in both places. Perhaps "accurately . . . more accurately" is better, as the *accuracy* of their information is the point dwelt on. The accuracy of Apollos' teaching was only comparative, and needed supplementing. Apollos, like his master John, knew much but not all; cf. the account of John's uncertainty about Jesus being the Messiah, Matt. xi. 2; Luke vii. 18.

**the baptism of John:** = "a baptism of repentance" (xiii. 24, xix. 4), *i.e.* of which repentance was the condition as a preparation for the coming of the Messiah; it is opposed to the baptism by the Messiah Himself "with the Holy Ghost and with fire" (Matt. iii. 11; Mark i. 8; Luke iii. 16).

**27.** R.V. rightly "encouraged him and wrote to the disciples to receive him." He was eager and they spurred him on. "*Currenti addiderunt calcar,*" says Calvin.

he was come, helped them much which had believed through grace: for he mightily convinced the Jews, 28 *and that* publickly, shewing by the scriptures that Jesus was Christ.

And it came to pass that, while Apollos was at 19 Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the 2 Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether

**helped . . . believed:** Apollos watered, but did not plant (1 Cor. iii. 6).

**which had believed through grace:** the words "through grace" rather go with the main verb "helped"; his success was due to "grace" (1 Cor. xv. 10).

**mightily convinced:** a very strong expression: R.V. has "powerfully confuted," which brings out the sense more clearly.

#### CHAPTER XIX

[PAUL AT EPHESUS. THE EXORCISTS AND THEIR MAGICAL BOOKS. DEMETRIUS RAISES AN UPROAR, WHICH IS QUELLED BY THE TOWN-CLERK.]

1. **upper coasts:** *i.e.* the inland part of Asia Minor, away "up" from the sea; see xviii. 23.

**coasts:** R.V. "country" xiii. 50 n.

2. **have ye received . . . since:** R.V. "Did ye receive . . . when" is right. The question asked is whether *when* they became believers they received the special visible gift of the Holy Ghost as described ii., x. 44-46, and ver. 6.

**we have not . . .:** the strict rendering is "Nay, we did not even hear whether there is a Holy Spirit"; *i.e.* "at our baptism, so far from receiving the Holy Spirit, we did not even hear of the existence of a Holy Spirit." John preached a baptism of repentance; this baptism they had received: he also proclaimed a coming Messiah who should baptize "with (or 'in') the Holy Spirit"; of this baptism they had not heard. It is on this point that Paul specially supplements their knowledge: "John's baptism," he says, "was *preparatory* to a belief on one who should come after him," viz. Jesus.

R.V. has wrongly ". . . whether the Holy Ghost was (given)." (1) This version misrepresents the Greek, which simply has "not even if (= whether) there is a Holy Spirit did

3 there be *any* Holy Ghost. And he said unto them,  
 Unto what then were ye baptized? And they said,  
 4 Unto John's baptism. Then said Paul, John verily  
 baptized *with* the baptism of repentance, saying  
 unto the people, that they should believe on him  
 which should come after him, that is, on Christ  
 5 Jesus. When they heard *this*, they were baptized  
 6 in the name of the Lord Jesus. And when Paul  
 had laid *his* hands upon them, the Holy Ghost  
 came on them; and they spake with tongues, and  
 7 prophesied. And all the men were about twelve.  
 8 And he went into the synagogue, and spake boldly  
 for the space of three months, disputing and per-  
 suading the *things* concerning the kingdom of God.  
 9 But when divers were hardened, and believed not,  
 but spake evil of *that* way before the multitude, he  
 departed from them, and separated the disciples,  
 disputing daily in the school of one Tyrannus.  
 10 And this continued by the space of two years; so

we hear," and (2) destroys the sense; for, if they had heard John's teaching about Jesus and the sending of the Holy Ghost, they would have known exactly what Paul proceeds to teach them.

It may be added that the phrase rendered "Holy Spirit" or "Holy Ghost" is not one which a Jew would naturally know well, as it occurs only three times in O.T. and is never used absolutely as here.

3. **unto**: should be "into," as R.V. "Into what?" Their answer was, "Into John's baptism," *i.e.* into repentance. They are now baptized "into (so R.V. ver. 6) the name of the Lord Jesus," = into an acceptance of Jesus as the Messiah.

4. The words given are but a summary of Paul's argument, showing the merely *preparatory* nature of John's teaching, which only had a meaning so far as it pointed onward to his *successor*.

5. **in**: should be "into" (ii. 38 n.)

9. **departed**: as at Corinth, xviii. 7. **school**: the Greek word used here is that from which our "school" is derived, and means (1) "leisure time"; (2) as such leisure was often employed by Greeks in philosophic discussions, the word is applied to such discussions; (3) the place in which they are held—"a lecture-room," "a school."

10. **two years**: Paul (xx. 31) says he stayed "three years" at

that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And 11 God wrought special miracles by the hands of Paul: so that from his body were brought unto the 12 sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews, exorcists, 13 took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And 14 there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. And the evil spirit 15 answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil 16 spirit was leapt on them, and overcame them, and prevailed against them, so that *they* fled out of that house naked and wounded. And this was known 17 to all the Jews and Greeks also dwelling at

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Ephesus: here the three months of ver. 8 are to be added, and perhaps the period referred to in 21, 23. Anyhow the three years need not mean more than "a part of three years"; cf. the famous "after three days" (Matt. xxvii. 63).

all . . . in Asia: perhaps at this time "the Seven Churches" in Asia (Rev. i. 11) were founded.

12. The Latin words here used—*sudaria* = "handkerchiefs," *semicinctia* = "workmen's aprons" (and Paul did manual work at Ephesus, xx. 34)—are interesting historically. The Roman conquest must have been thorough, when such words as these had passed into the ordinary language of a Greek-speaking country.

13. For the practice of exorcism by the Jews on those possessed, see Matt. xii. 27. Josephus relates traditions as to the skill of Solomon in expelling demons, and says that his formulæ and words of exorcism were still known in his day.

14. chief of the priests: rather "a chief priest," cf. v. 24 n.

15. who are ye? the Greek is contemptuous: "Ye, who are ye?"

16. overcame them: rather as R.V. "mastered *both* of them." Two sons only seem to have been present on this occasion.



Ephesus ; and fear fell on them all, and the name  
 18 of the Lord Jesus was magnified. And many that  
 believed came, and confessed, and shewed their  
 19 deeds. Many also of them which used curious arts  
 brought their books together, and burned *them*  
 before all *men* : and they counted the price of  
 them, and found *it* fifty thousand *pieces* of silver.  
 20 So mightily grew the word of God and prevailed.  
 21 After these *things* were ended, Paul purposed in  
 the spirit, when he had passed through Macedonia  
 and Achaia, to go to Jerusalem, saying, After I  
 22 have been there, I must also see Rome. So he  
 sent into Macedonia two of them that ministered  
 unto him, Timotheus and Erastus ; but he himself  
 23 stayed in Asia for a season. And the same time

**18. many that believed :** *i.e.* Christians, but who, though Christians, had not given up their evil practices.

**deeds :** rather "dealings" with the magicians.

**19. many also :** should be "a considerable number too." Apparently contrasted with the "many believers" who confessed their dealings with the magicians are the "considerable number of those who dealt in magical arts," *i.e.* *actual magicians* who burnt their magical books as a sign of relinquishing their art.

**curious :** in old writers meant "magical." So Bacon (Essay 35), "The Queen mother, who was given to *curious arts*, caused the King her husband's Nativitie to be calculated."

**books :** *i.e.* magical books. Pieces of parchment containing mysterious symbols were well known as "Ephesian letters," and supposed to act as charms.

**pieces of silver :** *i.e.* drachmae, the drachma being the standard silver coin current in Greece, corresponding to the Latin *denarius* (which is throughout the N.T. translated "a penny") = eightpence or ninepence, and which was the common wage of a day labourer.

**21. see Rome :** Paul sees before him the final goal of his labours (xxiii. 11 n.) He longed to see Rome (Rom. i. 13), and his Epistle to the Romans was probably written soon after this from Corinth.

**22. Erastus :** probably the same as the Erastus of 2 Tim. iv. 20, but not as the public treasurer of Corinth (Rom. xvi. 23).

**in Asia :** the Greek has "into," and from this and the fact that the words are not "in Ephesus" it is probable that the

there arose no small stir about *that* way. For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, *Sirs*, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so *that* not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And

phrase implies *movement* from Ephesus into other parts of Asia, or at any rate that his stay had *reference* to parts of Asia outside Ephesus.

**24. shrines:** small models of the temple, portable, and placed in houses and graves, or used as offerings to the goddess.

**Ephesus:** near the mouth of the Cayster, capital of the province of Asia, at this time chief city of Asia Minor. The temple of Artemis was burnt down on the night of Alexander's birth, B.C. 356, but restored, and reckoned one of the wonders of the world. The Ephesian Artemis, quite distinct from the Greek Artemis and the Roman Diana, was an Asiatic deity; the image (ver. 35) was swathed like a mummy and "many-breasted," probably to symbolise nature, the mother of all and nurse of all.

**this Paul:** contemptuous; vi. 14 n. **they be no gods . . .** one of the most striking differences between the Jews and most heathens was that the latter used "images" or "idols," which the common people certainly identified with the gods themselves, whereas to the Jews the making of an idol was strictly forbidden (Ex. xx. 4; Ps. cxv. 4-7; Is. xlv. 9-17). Tacitus says, "The Jews allow no images in their cities, much less in their temples."

**27. not only . . . but also:** "*Efficax sermo, quem utilitas et superstitio acuit*" (Bengel).

**be set at nought:** R.V. "come into disrepute"; the original of "disrepute" literally means "rejection after being examined."

**her magnificence . . .:** R.V. "that she should even be deposed from her magnificence."

when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the  
 29 Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.  
 30 And when Paul would have entered in unto the  
 31 people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that *he* would not adventure  
 32 himself into the theatre. Some therefore cried one *thing*, and some another: for the assembly was confused; and the more part knew not wherefore  
 33 they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would

the great goddess Diana: the goddess was generally known as "the great"; Xenophon talks of "the great Artemis of the Ephesians," and in an inscription found at Ephesus in 1877 she is styled "the greatest goddess."

29. Gaius: cf. xx. 4; Rom. xvi. 23; 3 John 1. Probably they are all different.

Aristarchus: xx. 4, xxvii. 2; Col. iv. 10; Philem. 24.

the theatre: at Ephesus was an immense building capable of holding 56,000 spectators; it was well known as a place for public meetings, as appears from inscriptions of Ephesus found in 1877. For a similar use of a theatre cf. Tacitus, *History*, ii. 8, "*Antiochensium theatrum ingressus, ubi illis consultare mos est*."

31. chief [R.V. inserts "officers"] of Asia: the Greek word is "Asiarchs." They were ten officers elected by the various cities in the province of Asia, whose duty it was to celebrate at their own cost the public games and festivals. The games in honour of Artemis were held in the month of May, which was named after her. The mention of the "Asiarchs" here makes it probable that this riot took place in that month.

33. What the story seems to describe is this. The excitement of the crowd had inspired fears among the Jews at Ephesus (unpopular there as elsewhere, xvi. 20 n.); for the crowd would not distinguish between Paul and the other Jews, and the special teaching about idols, which had caused the riot, was wholly Jewish. They therefore tried to put "forward" one

have made *his* defence unto the people. But when <sup>34</sup> *they* knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the townclerk <sup>35</sup> had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? Seeing then that these <sup>36</sup> *things* cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have <sup>37</sup> brought *hither* these men, *which* are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which <sup>38</sup> are with him, have a matter against any *man*, the law is open, and there are deputies: let them im-

of their number, Alexander, in the hope that he "might make a defence," showing that they had nothing to do with Paul. The result of their action was that "they (the people generally) drew (or 'brought') him out of the multitude," and he was forced on to some raised place from whence he could address them.

**35. townclerk:** a very important officer (often named on Ephesian inscriptions), keeper of the public records, whose duty it was to draw up official documents and read them in the public assembly. The tone of his speech is decidedly legal.

**worshipper:** R.V. "temple-keeper"; a title often applied by way of honour, especially to Asiatic cities. An extant inscription calls the Ephesians "the temple-keeping people."

**from Jupiter:** should be "from heaven," "from the sky." The same tradition attached to the statue of Artemis at Tauris, the Athena Polias at Athens, the Palladium of Troy, etc.

**37. for:** explains "rashly": "rashly, as you have behaved, for . . ."

**churches:** rather "temples."

**blasphemers . . .:** "*Apostoli non collegerunt multa absurda ex mythologia sed proposuerunt veritatem Dei*" (Bengel).

**your:** R.V. rightly "our." He identifies himself with his hearers.

**38. the law is open . . .:** R.V. "the courts are open, and there are proconsuls"; better "court days are kept," *i.e.* at certain regular periods, the phrase not implying that they were just then being kept, in which case "there is *the proconsul*"

39 plead one another. But if ye inquire any *thing*  
 concerning other *matters*, it shall be determined in  
 40 a lawful assembly. For we are in danger to be  
 called in question for this day's uproar, there being  
 no cause whereby we may give an account of this  
 41 concourse. And when he had thus spoken, he  
 dismissed the assembly.

20 And after the uproar was ceased, Paul called  
 unto *him* the disciples, and embraced *them*, and  
 2 departed for to go into Macedonia. And when he  
 had gone over those parts, and had given them

would follow, and the plural "proconsuls" could not stand, as at no particular time was there more than one proconsul. So too the statement "there are proconsuls" (see xiii. 7 n.) is general, = there is always a proconsul, not always the same, but always one.

In the provinces the proconsul passed round the principal towns, administering justice, much as the judges in our assize towns.

39. *i.e.* charges of illegal conduct should have been brought before the regular magistrates, but "if you want anything further," *e.g.* to pass any public resolutions on the subject which is exciting you, *that* can be settled at the regular meeting of the assembly. The use of "regular" suggests the irregularity of the present assembly.

for this day's uproar: R.V. "riot." But R.V. margin "accused of riot concerning this day" is better; for the town-clerk would hardly call what had happened "a riot," but rather refer to it as a "concourse" or "gathering," as he does immediately after. The end of the verse should run "and as touching it [*i.e.* the day's proceedings] we shall not be able to give account of this concourse," or "gathering." **give account**: there was nothing which the Romans disliked more, or for which they would be likely to exact a rigorous "account," than for a tumultuous meeting.

## CHAPTER XX

[PAUL IN MACEDONIA. EUTYCHUS RAISED AT TROAS. PAUL BIDS FAREWELL TO THE EPHESIAN ELDERS AT MILETUS.]

2. **over**: = "through." **those parts**: *i.e.* Macedonia.  
**them**: the Christians there. From Rom. xv. 19 (written

much exhortation, he came into Greece, and *there* 3 abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there 4 accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before 5 tarried for us at Troas. And we sailed away from 6 Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first *day* of the 7 week, when the disciples came together to break bread, Paul preached unto them, ready to depart

shortly after this) it is inferred that he almost reached Illyricum (N.W. of Macedonia). The 2nd Epistle to the Corinthians is assigned to this period.

**Greece**: = Achaia, xviii. 12; the national, not the official name. Only here in N.T.

**4. into Asia**: omitted by the best authorities: Trophimus went to Jerusalem (xxi. 29), Aristarchus to Rome (xxvii. 2; Col. iv. 10). Sopater, Gaius, and Secundus are unknown.

**of Asia**: *i.e.* the province, ii. 9 n. **Tychicus**: a close companion of Paul (Eph. vi. 21; Col. iv. 7, 8; 2 Tim. iv. 12; Tit. iii. 12).

**Trophimus**: xxi. 27-29; left at Miletus sick, 2 Tim. iv. 20.

**5. us**: xvi. 10 n.

**6. the days of unleavened bread**: xii. 3 n. Paul left Philippi about April 4, A.D. 58.

**7. the first day of the week**: cf. Luke xxiv. 1; John xx. 1; Mark xvi. 9. The day of the resurrection, "the Lord's day" (Rev. i. 10); specially selected for alms-giving (1 Cor. xvi. 2). This is the first place in which there is any reference to a special observance of the day, it being here clearly marked as a fit day for an Agapé or "Love Feast."

**to break bread**: ii. 42 n. The breaking of bread in the Holy Communion was then inseparable from the Agapae. It took place apparently in the evening (after the day's work was ended), and at the end of the assembly, after the preaching of the word.

on the morrow; and continued *his* speech until  
 8 midnight. And there were many lights in the  
 upper chamber, where they were gathered together.  
 9 And there sat in a window a certain young man  
 named Eutychus, being fallen into a deep sleep:  
 and as Paul was long preaching, he sunk down  
 with sleep, and fell down from the third loft, and  
 10 was taken up dead. And Paul went down, and  
 fell on him, and embracing *him* said, Trouble not  
 11 yourselves; for his life is in him. When he there-  
 fore was come up *again*, and had broken bread, and  
 eaten, and talked a long while, *even* till break of  
 12 day, so he departed. And they brought the young  
 man alive, and were not a little comforted.

8. A pictorial description, natural in an eye-witness.

**upper chamber**: i. 13 n.

9. **in a window**: rather "on *the* window seat," the window being without glass or framework. They sometimes had latticed doors, as in French houses, to keep out the sun. King Ahaziah met his death in this way (2 Kings i. 2, "fell down through a lattice in his upper chamber").

**being fallen . . . he sunk down with sleep**: the Greek has two participles, the first being a *present* participle and the second the *past* participle of the same verb—"becoming (gradually) overpowered by strong drowsiness, as Paul was long preaching, (finally) overpowered by his drowsiness he fell." There is a vigorous contrast between the gradual advance of the drowsiness and the sudden fall when he is finally overpowered by it.

10. **went down**: by the outside staircase usual in the East.

**fell on him**: like Elijah, 1 Kings xvii. 21; and Elisha, 2 Kings. iv. 34.

**trouble not yourselves**: rather as R.V., "make ye no ado," referring to the loud Eastern lamentation. In Mark v. 39, "Why make ye this ado" is a translation of the same Greek verb. Luke distinctly describes a miraculous restoration to life.

11. **bread**: rather "*the* bread," the breaking of which would have taken place at the end of Paul's discourse but for the interruption: so he now resumes the interrupted order of the meeting by "breaking the bread."

**so**: *i.e.* having done all these things, then, and then only, he departed; xxvii. 17, "*so* were driven."

And we went before to ship, and sailed unto 13  
 Assos, there intending to take in Paul: for so had  
 he appointed, minding himself to go afoot. And 14  
 when he met with us at Assos, we took him in,  
 and came to Mitylene. And we sailed thence, and 15  
 came the next *day* over against Chios; and the  
 next *day* we arrived at Samos, and tarried at  
 Trogyllium; and the next *day* we came to Miletus.  
 For Paul had determined to sail by Ephesus, 16  
 because he would not spend the time in Asia; for  
 he hasted, if it were possible for him, to be at  
 Jerusalem the day of Pentecost. And from Miletus 17  
 he sent to Ephesus, and called the elders of the  
 church. And when they were come to him, he 18  
 said unto them,

**13. afoot:** should be "by land," as R.V. The distance from Troas to Assos (a seaport in Mysia, S. from Troas, opposite Lesbos) was about twenty miles: a Roman road joined them.

**15. over against:** *i.e.* "off Chios," where they would anchor for the night. Chios is an island about 30 miles by 10, 8 miles from the opposite peninsula of Clazomenae.

**arrived at Samos, and tarried at Trogyllium:** the last four words are omitted in R.V. and many MSS. Trogyllium is on the *mainland*, about 5 miles from Samos, and the words seem to have been omitted under the idea that the word "arrived" meant "put into" (*i.e.* to spend the night), which would be inconsistent with their "staying at Trogyllium." The text of A.V. is probably right, the Greek simply meaning "we crossed (*i.e.* from Chios) to Samos, and stopped (for the night) at Trogyllium."

In crossing from Chios to Samos they would "sail past" Ephesus; see next verse.

**Miletus:** once the chief city of the Ionian Greeks, but by this time quite eclipsed by Ephesus. It was on the coast, but is now several miles inland, owing to the silting up of the Maeander.

**17. the elders:** called "overseers" (A.V.) or "bishops" in ver. 28. "Elders" and "bishops" were in apostolical times interchangeable words; see Tit. i. 5, 7.

**18-35.** A great "Apology" at the close of his three missionary journeys. In it occur many words and phrases also found in Paul's Epistles, which deserve careful attention.



Ye know, from the first day that I came into Asia, after what manner I have been with you at  
 19 all seasons, serving the Lord with all humility of mind, and *with* many tears, and temptations, which  
 20 befell me by the lying in wait of the Jews: *and* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you  
 21 publickly, and from house to house, testifying both to the Jews, and *also* to the Greeks, repentance toward God, and faith toward our Lord Jesus  
 22 Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the *things* that shall  
 23 befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions  
 24 abide me. But none of these *things* move me, neither count I my life dear unto myself, so that I

18. **came**: R.V. "set foot in."

**after what manner . . .**: *i.e.* in what manner I have behaved. He describes "the manner," vv. 19-21.

19. **servng**: lit. "serving-as-a-slave." The Greek verb is used of serving God or Christ *only* by Paul (except in one saying of our Lord, Matt. vi. 24; Luke xvi. 13), and by him six times.

**humility**: a favourite Pauline word, *e.g.* Phil. ii. 3. "In heathen writers 'humble,' 'lowly,' almost always had a bad meaning, = 'grovelling.' It was one great result of the life of Christ to raise humility to its proper level; and if not fresh coined for this purpose, the word 'lowliness,' 'humble-mindedness,' now first becomes current through the influence of Christian ethics" (Lightfoot).

**tears**: cf. ver. 31; 2 Cor. ii. 4; Phil. iii. 18. Tears under any strong emotion, whether sorrowful or the reverse, have always been common with emotional southern peoples.

20. R.V., with the best authorities, has "how that I shrank not from declaring unto you anything that was profitable, and teaching you publickly, and from house to house, testifying . . ."

22. **bound in the spirit**: *i.e.* my spirit, feeling an inward constraint: so with reference to this same journey, xix. 21, "Paul purposed in the spirit." It is not the Holy Spirit, for the Holy Spirit is mentioned immediately after. The sense, however, is the same: Paul looks on the Holy Spirit as directly influencing his spirit.

24. **so that I might finish**: *i.e.* "in order that I

might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now behold, 25 I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this 26 day, that I *am* pure from the blood of all *men*. For I have not shunned to declare unto you all the 27 counsel of God. Take heed therefore unto your- 28 selves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed

might . . ." [R.V. margin, "in comparison of accomplishing."]

25. In two letters written from Rome (Phil. ii. 24 ; Philem. 22) Paul expresses his hope of visiting the East once more, but we do not know if he did so. Luke certainly seems to regard this parting as final. In any case "I know" does but express Paul's personal conviction. No stress should be laid on "all," as though it meant "though some shall do so."

**ye all, among whom I have gone** : R.V. rightly "went about," a phrase which shows that not merely the Ephesian elders are meant. In addressing them Paul regards them as representatives of all those in that region among whom he had laboured.

26. **take you to record** : R.V. "testify," *i.e.* protest, ii. 40 n. The Greek word does not occur elsewhere in N.T. except in Paul's Epistles, viz. Gal. v. 3 ; Eph. iv. 17 ; 1 Thess. ii. 12.

**this day** : emphatic : on this, the last day I shall see you.

27. **the counsel of God** : *i.e.* His purpose of redemption through Jesus the Messiah. **all** : not absolutely, but so far as it refers to my work.

28. **the flock** : Luke xii. 32 ; John xxi. 16.

**overseers** : R.V. "bishops," which is derived from the Greek word employed here. The use of that word here does not necessarily prove that the presbyters (as Luke elsewhere always terms them) were regularly called "overseers" or "bishops." They are so called here not officially, but with reference to the special charge laid upon them of watching over and tending the flock (cf. 1 Pet. ii. 25) committed to them. But there would be special point in the use of "bishops" here in connection with "flock" if the word were beginning to be applied to the presbyters as a title, as it certainly is applied elsewhere ; *e.g.* Phil. i. 1, "with the bishops and deacons."

the church of God, which he hath purchased with  
 29 his own blood. For I know this, that after my  
 departing shall grievous wolves enter in among  
 30 you, not sparing the flock. Also of your own  
 selves shall men arise, speaking perverse *things*, to  
 31 draw away disciples after them. Therefore watch,  
 and remember, that *by the space of three years* I  
 ceased not to warn every one night and day with  
 32 tears. And now, brethren, I commend you to  
 God, and to the word of his grace, which is able to  
 build *you up*, and to give you an inheritance among  
 33 all them which are sanctified. I have coveted no

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**the church of God:** many authorities read "the church of the Lord." Reading (1) "THE LORD," which is certainly preferable, the sense is very simple: "the Church of the Lord (or "Master," *i.e.* Jesus), which He purchased with His own blood"; and the words "which He . . . blood" have great force as assigning a special reason why the elders should be careful guardians of the Church. Jesus Himself refers to "my church" (Matt. xvi. 18).

Reading (2) GOD [=God the Father] we must render "the Church of the Father, which He purchased through the blood that was His own," *i.e.* the blood of Jesus. The conception of the death of Jesus as a price paid by the Father is in strict accordance with St. Paul's own language (Rom. v. 8, viii. 32); cf. the prayer for those that are to be admitted to Holy Orders: "Almighty God, our heavenly Father, who hast purchased to Thyself an universal Church by the precious blood of Thy dear Son." But the meaning thus given to "His own" is unnatural.

**29. wolves:** for the metaphor see John x. 12. They are false teachers, for whose presence at Ephesus see 1 Tim. i. 20; Rev. ii. 2.

**31. three years:** xix. 10 n. **warn:** R.V. "admonish" is better. The word implies authority on the one side and wrong-doing on the other.

**32. which:** *i.e.* God and the word of His grace, these being regarded as one in their action.

**an inheritance:** R.V. rightly "*the inheritance.*" The Greek word for "inheritance" is frequently used in the LXX. for Canaan, and so here there is a comparison between the kingdom of Canaan, which was given as an inheritance to Israel, and the kingdom of Jesus the Messiah, which is the inheritance of all the saints.

*man's* silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all *things*, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all. And *they* all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

And it came to pass, that after we were gotten 21

**33. apparel:** Oriental wealth largely consisted in costly raiment: 2 Kings v. 5; Gen. xxiv. 53; Ps. xlv. 13, 14; Matt. vi. 19, where "treasure" is referred to as corrupted by the moth.

**34. these:** graphic: "these hands," rough with toil as you see.

**35. R.V. rightly** has, "In all things I gave you an example, how that . . ." The original, however, may perhaps be better punctuated: "that these hands ministered to my necessities . . . in all things. I gave you an example (*i.e.* by so doing), how that . . ."

**support:** lit. "take hold of (so as to afford support, both moral and material to) those who are weak (in health, wealth, or religious knowledge)."

**he said:** R.V. rightly "he himself said"—*ipse dixit*.

This is the only saying of Jesus recorded in N.T. not in the Gospels. The best known traditional saying of Jesus is "Show yourselves tried money-changers."

## CHAPTER XXI

[PAUL IN CAESAREA WITH PHILIP. AGABUS FORETELLS PAUL'S IMPRISONMENT. PAUL IN JERUSALEM IN DANGER FROM THE JEWS. RESCUED BY THE TRIBUNE.]

**1. gotten:** rather "parted," as R.V. Bengel says, "*Avulsos, non sine desiderio magno, cum vi*"; but this perhaps exaggerates the force of the Greek verb.

from them, and had launched, we came with a straight course unto Coos, and the *day* following  
 2 unto Rhodes, and from thence unto Patara: and finding a ship sailing over unto Phenicia, we went  
 3 aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there  
 4 the ship was to unlade *her* burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that *he* should not go up to  
 5 Jerusalem. And when we had accomplished *those* days, we departed and went *our way*; and *they* all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down  
 6 on the shore, and prayed. And when we had taken

**Coos**: rather "Cos"; it is an island opposite Halicarnassus, now called Stanchio.

**Rhodes**: the famous island off the S. coast of Caria. At this time a great commercial centre, with a university. The "Colossus" was not at this time standing, having been overthrown by an earthquake.

**Patara**: a seaport of Lycia, near the mouth of the Xanthus, where was an oracle of Apollo. Horace talks of "Apollo of Patara."

2. Hitherto the voyage had been apparently in a small hired boat, at the disposition of Paul and his companions, in which they crept along from island to island, after the fashion of the early Greek mariners, not venturing into the open sea at all. This they now dismiss and become passengers on board a larger merchantman, which, instead of hugging the coast, was going to stand straight across to Tyre.

3. **discovered**: *i.e.* "sighted," lit. "having made Cyprus rise up out of the sea." So Virgil, *Aeneid*, iii. 275, "*Formidatus nautis aperitur Apollo.*"

4. **finding**: should be "having found the disciples," which suggests "looking for"; they were probably few in a large city.

**through the Spirit**: the Spirit gives them and Paul the same warning of danger. Affection therefore urges them to retain him; duty bids him go.

5. **those days**: "the seven days," probably required for the unloading of the ship and taking in fresh cargo.

'sighted'

our leave one of another, we took ship; and they returned home *again*. And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. And the next day we that were of Paul's company *s* departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him. And the *o* same *man* had four daughters, virgins, which did prophesy. And as we tarried *there* many days, *10* there came down from Judea a certain prophet, named Agabus. And when he was come unto us, *11* he took Paul's girdle, and bound his *own* hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver *him* into the hands of

**7.** Better rendered: "But we, having (thereby) completed our voyage, came from Tyre to Ptolemais." The short journey from Tyre to Ptolemais would not be specially referred to as finished, or, as the word more strictly means, "fully completed." **Ptolemais:** a harbour, the best on the coast, surrounded by mountains; called Accho, Judges i. 31, afterwards Ptolemais from one of the kings of Egypt; since the time of the Crusades, St. Jean d'Acre, or Acre.

**8. that were . . . company:** omitted by the best authorities, the addition being due to a lesson in Church services commencing at this point.

**came:** clearly "by land." **Philip:** viii. 5 n.

**the seven:** vi. 5 n. **the evangelist:** from Eph. iv. 5, it appears that the word had a special sense, and is not merely "a preacher." Probably, as the name implies ("one who brings glad tidings"), they were travelling missionaries; cf. 2 Tim. iv. 5. The English word "Evangelist" = "writer of a gospel."

**10. Agabus:** mentioned as though not already referred to, xi. 28.

**11.** Symbolical acts are often employed by prophets in O.T.: e.g. 1 Kings xxii. 11; Is. xx. 2. For the particular symbol cf. the prophecy of Jesus about Peter, John xxi. 18.

**girdle:** xii. 8 n. **thus saith:** an authoritative formula, frequent in the O.T., e.g. Ex. v. 1. **oweth:** = "owneth," see Glossary.

- 12 the Gentiles. And when we heard these *things*,  
 both we, and they of that place, besought him not  
 13 to go up to Jerusalem. Then Paul answered,  
 What mean ye to weep and to break mine heart?  
 for I am ready not to be bound only, but also to  
 die at Jerusalem for the name of the Lord Jesus.  
 14 And when he would not be persuaded, we ceased,  
 15 saying, The will of the Lord be done. And after  
 those days we took up our carriages, and went up  
 16 to Jerusalem. There went with us also *certain* of  
 the disciples of Cesarea, and brought *with them* one  
 Mnason of Cyprus, an old disciple, with whom we  
 should lodge.
- 17 And when we were come to Jerusalem, the  
 18 brethren received us gladly. And the *day* follow-  
 ing Paul went in with us unto James; and all the  
 19 elders were present. And when he had saluted  
 them, he declared particularly what *things* God had  
 wrought among the Gentiles by his ministry.

13. "What do ye weeping and *unmanning* my heart (*i.e.* my resolution)?" is better than A.V. or R.V.

14. **the Lord**: perhaps, as following "the Lord Jesus," ver. 13, = "Jesus." But the expression seems a perfectly general one of acquiescence in the divine will = "God's will be done"; cf. Matt. vi. 10, xxvi. 42.

15. **took up our carriages**: lit. "packed up"; Geneva version, "trussed up our fardels." For "carriage" = "that which has to be carried," see Glossary.

16. **brought . . . lodge**: this rendering assumes that Mnason was at Caesarea. Others translate, perhaps better, "bringing us to the house of Mnason, with whom we should lodge."

**old**: R.V. "early"; possibly = "original," *i.e.* one of those converted at Pentecost.

18. **us**: note that Luke is personally present.

**unto James**: probably to his house. It would seem, none of them being mentioned, that the Apostles were absent from Jerusalem at this time. The presence of "all the elders" is noted (as at the Council, xv. 6); and the observations in vv. 20-25 are throughout in the plural; cf. "they," ver. 20; "we," vv. 23, 25.

And when they heard *it*, they glorified the Lord, <sup>20</sup> and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of <sup>21</sup> thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they *ought* not to circumcise *their* children, neither to walk after the customs. What is it therefore? <sup>22</sup> the multitude must needs come together: for they

**20.** Whether Paul reached Jerusalem by Pentecost (xx. 16) is doubtful, but the city was still full of Jews from a distance (ver. 27), and there is no reason for not including these Jews of the dispersion among the "many thousand zealots" whom Paul is said to "behold"; for from ver. 27 we see that the Jews of Asia were chief among those who accused Paul as teaching contempt of the Law to the Jews of the dispersion.

R.V. "Thou seest how many thousands (lit. myriads) there are among the Jews of them which have believed," *i.e.* have believed that Jesus is Messiah, but who, though accepting Christianity, still consider the whole of the Law binding.

**zealous**: here used in a general sense (as it is used by Paul speaking of himself before his conversion: Gal. i. 14, "being more exceedingly zealous of the traditions of my fathers"), with no reference to the Zealots, i. 13 n.

**21. they are informed of thee**: R.V. better "they have been informed concerning thee." The Greek verb is the one translated "instructed," xviii. 25 n. It seems to describe Paul's opponents as acting with deliberate purpose, and suggests that they were in a position of authority and "teachers."

**the Jews . . . Gentiles**: the Jews of the dispersion; cf. ii. 9 n.

**not to circumcise**: circumcision, as the most distinctive rite of the Law, was the sign of obedience to it as a whole. The charge therefore of teaching Jews "not to circumcise their children" involved the further charge of teaching them "not to walk by the customs" of the Law. The term "uncircumcised" was used by Jews with the bitterest contempt; *e.g.* 1 Sam. xvii. 26, "this uncircumcised Philistine."

**22.** Paul is requested to mark in a public and noticeable manner his regard as a born Jew for the Law. The question of *heathen* converts obeying the Law had been settled (ch. xv.); the question here is whether Paul teaches *Jewish* converts to despise the Law: his action clearly shows that he does not. See 1 Cor. ix. 20.



23 will hear that thou art come. Do therefore this that we say to thee: We have four men which  
 24 have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that *those things*, whereof they were informed concerning thee, are nothing; but *that* thou thyself  
 25 also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such *thing*, save only that they keep themselves from things offered to idols, and from blood, and from  
 26 strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until

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23. This vow was clearly the Nazirite vow (Num. vi. 1-21, where R.V. rightly spells Nazirite, not Nazarite): a vow of separation unto the Lord, marked by (1) abstinence from wine and (2) not allowing the hair to grow. Its completion was marked by costly sacrifices in the temple, the shaving of the head, and burning the hair on the altar; cf. xviii. 18 n. It was considered an act of piety to relieve needy Jews from the expenses connected with this vow, as Paul does here. Herod Agrippa I. so paid the expenses of very many Nazirites.

24. **purify thyself**: the word rendered "purify" here and in ver. 27 is the word used in the LXX. of those who actually take the Nazirite vow, and rendered "separate" in Num. vi. 1. It would seem, therefore, that we should explain here "take the vow with them." In that case Paul is described not merely as paying the expenses of the men, but as becoming a Nazirite with them. Some, however, think that the word need not bear this special sense, but may be used quite generally = "perform some ceremony of purification," and this would much simplify the passage.

**walkest orderly**: the Greek verb = "to walk by a line" or "rule"; it is used Gal. vi. 16, "As many as *walk* according to this rule." It is here strictly used; the rule is "the Law."

25. Anticipating an objection: "this only with regard to Jews; with regard to Gentile converts . . ."

26. **to signify the accomplishment**: is misleading, as suggesting that the vow was finished, and in what follows A.V.

that an offering should be offered for every one of them. And when the seven days were almost 27 ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, 28 help: This is the man, that teacheth all *men* everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city 29

is most obscure. The Greek states that Paul, the day after he took the men into his company, joined them in their "separation" (*i.e.* took the vow of separation which they had previously taken), and went into the temple "to signify (*i.e.* to the priests) the fulfilling of the days of separation (naming the day) on reaching which the sacrifice was offered."

It was ordained that he who was under a Nazirite vow should bring the sacrifice on the day when he had fully completed the days of his vow (Num. vi. 13, 14). Paul would report to the priests what would be the day on which the vow would come to an end, which, adds the historian, "was the day on which the sacrifice was offered," of which naturally the priests might require notice. **should be:** in R.V. rightly "was"; the past tense is best explained by regarding the words "until the offering was offered for every one of them" as an explanatory addition of Luke.

**27. the seven days:** for which Paul had taken the vow; we must assume that when he joined the four men seven days of their vow were still unfulfilled. Luke's sudden reference to "the seven days" is like his use of "both" xix. 16 n.

**28. help:** = come to the rescue of the temple's sanctity! **against the people:** this part of the charge differs from that against Stephen (vi. 13). Paul is charged with doing away with the special privileges of the chosen people.

**and further:** *i.e.* not contented with *teaching*, he has *more-over actually* brought Greeks . . . **Greeks:** a malicious generalisation; he was supposed to have brought *one* (ver. 29).

**the temple:** clearly that is beyond the Court of the Gentiles into the Court of the Israelites. On the wall that divided them inscriptions in Greek and Latin warned all Gentiles that the penalty of entering was death. Such an inscription has been found built into the wall of a mosque in the Via Dolorosa.

Trophimus an Ephesian, whom they supposed that  
 30 Paul had brought into the temple.) And all the  
 city was moved, and the people ran together: and  
 they took Paul, and drew him out of the temple:  
 31 and forthwith the doors were shut. And as *they*  
 went about to kill him, tidings came unto the chief  
 captain of the band, that all Jerusalem was in an  
 32 uproar. Who immediately took soldiers and  
 centurions, and ran down unto them: and when  
 they saw the chief captain and the soldiers, they  
 33 left beating of Paul. Then the chief captain came  
 near, and took him, and commanded *him* to be  
 bound with two chains; and demanded who he  
 34 was, and what he had done. And some cried one  
*thing*, some another, among the multitude: and  
 when he could not know the certainty for the  
 tumult, he commanded him to be carried into the  
 35 castle. And when he came upon the stairs, so it  
 was, that he was borne of the soldiers for the  
 36 violence of the people. For the multitude of the  
 people followed *after*, crying, Away with him.  
 37 And as Paul was to be led into the castle, he

29. Trophimus: cf. xx. 4.

they supposed: "*Putabant. Zelotae putantes saepe errant*"  
 (Bengel).

30. were shut: by the Levites, to avoid the pollution of  
 the temple by Paul's murder.

31. came: lit. "came up" (so R.V.), which was exactly  
 true; the Roman guard being stationed (and during festivals  
 kept on guard; cf. "immediately," ver. 32) in the fortress  
 Antonia, built by Herod on a rock at the north-west corner of the  
 temple, commanding it and connected with it by stairs (40).

chief captain of the band: the military tribune of the  
 cohort, i.e. Claudius Lysias (xxiii. 26). Each full legion had  
 6000 men and 6 tribunes, so a tribune nominally commanded  
 1000 men; cf. x. 1 n.

33. bound: xii. 6 n. The tribune thought Paul was a  
 leader of assassins.

34. the castle: i.e. "the barracks"; the soldiers' quarters  
 inside the fort.

said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? Art not thou <sup>38</sup> *that* Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul <sup>39</sup> said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. And <sup>40</sup> when he had given *him* licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

Men, brethren, and fathers, hear ye my defence 22

**38. that Egyptian:** one of the many impostors who arose during this unsettled period (v. 36 n.)

**madest an uproar:** better "stirred up to sedition" (the 4000).

**four thousand men:** R.V. rightly "*the* four thousand men"; they are referred to as well known.

**that were murderers:** lit. "of the assassins" (or, perhaps, as R.V., "of the Assassins"). The Greek word used is a Latin one in Greek letters, *sicarii* = "men armed with a dagger (*sica*)."  
Josephus refers to the number of banditti to be found even in Jerusalem, wearing hidden daggers and committing murders with impunity. [The word assassin is borrowed from a tribe of Syrian fanatics in the time of the Crusades.]

**39. no mean city:** ix. 11 n.

**40. licence:** R.V. "leave," which agrees better with modern usage. **the Hebrew tongue:** Aramaic.

## CHAPTER XXII

[PAUL'S SPEECH ON THE CASTLE STEPS. HE CLAIMS THE PRIVILEGE OF ROMAN CITIZENSHIP.]

1. Two points should be noticed in Paul's speech: (1) his argument that the strength of his former zeal for Judaism gives a measure of the strength of the conviction which had induced him to adopt the course he had taken—a conviction based on direct and repeated revelation; (2) the way in which, while developing this argument, he answers the charge of enmity to "the people," "the Law," and "the Temple," by

2 *which I make* now unto you. (And when they heard that he spake in the Hebrew tongue to them, 3 they kept the more silence: and he saith,) I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was 4 zealous towards God, as ye all are this day. And I persecuted this way unto the death, binding and 5 delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto 6 Jerusalem, for to be punished. And it came to pass that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou

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referring to his Jewish birth and strict Jewish training (ver. 3), to Ananias as an observer of the Law (ver. 12), to the "God of our fathers" (ver. 14), to his prayer "in the temple" (ver. 17), and earnest desire to remain and preach in Jerusalem (vv. 19, 20).

3. **Gamaliel**: v. 34 n. The Rabbis sat on raised seats, their pupils on low benches on the ground; at the age of thirteen, a boy who intended to become a Rabbi entered the school of some great teacher. Paul gives the same account of his early life, Gal. i. 13, 14.

**according to . . .**: should be "in strict accordance with the law . . ." The Pharisees prided themselves on their strict conformity to the law; see xxvi. 5, where they are called "the most straitest (or 'strictest') sect of our religion."

Note the difference between "zealous toward [R.V. 'for'] God," and xxi. 20, "zealous of [R.V. 'for'] the law."

5. **the high priest** from whom he had got the commission (ix. 1) was Theophilus; Paul implies that he was still alive, but Ananias was at this time the actual high priest (xxiii. 2).

**the estate of the elders**: probably = "the Sanhedrin," iv. 5 n. For "estate" see Glossary.

7. **I heard a voice; they heard not the voice** [ver. 9]; **hear the voice** [ver. 14]: cf. ix. 4 n.

me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the

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8. **Jesus of Nazareth**: but ix. 5, xxvi. 15, "Jesus" only. Here Paul, not having mentioned "Jesus" before, adds the explanatory words "of Nazareth" for the sake of clearness; in ch. xxvi. "Jesus of Nazareth" had already been mentioned (v. 9). Such an addition would be perfectly natural. The instance, however, shows how hard it may often be to separate *ipsissima verba* from explanatory additions, and it is important to bear this in mind when we come to consider the account of the conversion in ch. xxvi. See especially xxvi. 13 n.

9. **and were afraid**: omitted by the best authorities.

13. **receive thy sight . . . I looked up upon him**: the Greek verb is the same in both cases and is the one used ix. 17, 18, where it distinctly="receive sight *again*." It should be so rendered here: "recover thy sight . . . I recovered my sight (and looked) upon him."

14. **chosen**: better "appointed." **that Just One**. R.V. "the Righteous One," *i.e.* Jesus, iii. 14 n.

16. **wash away thy sins**: cf. the Baptismal Service: "O

- 17 Lord. And it came to pass that, when I was come  
again to Jerusalem, even while I prayed in the  
18 temple, I was in a trance; and saw him saying  
unto me, Make haste, and get *thee* quickly out of  
Jerusalem: for they will not receive thy testimony  
19 concerning me. And I said, Lord, they know that  
I imprisoned and beat in every synagogue them  
20 that believed on thee: and when the blood of thy  
martyr Stephen was shed, I also was standing by,  
and consenting unto his death, and kept the  
21 raiment of them that slew him. And he said unto  
me, Depart: for I will send thee far hence unto  
the Gentiles.
- 22 And they gave him audience unto this word,  
and *then* lift up their voices, and said, Away with  
such a *fellow* from the earth: for it is not fit that  
23 he should live. And as they cried out, and cast  
24 *off their* clothes, and threw dust into the air, the

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God . . . who didst sanctify water to the mystical *washing away of sin*"; and 1 Cor. vi. 11.

17. **come again to Jerusalem**: ix. 19 n.      a **trance**:  
x. 10 n.

18. **make haste**: he stayed only fifteen days (cf. Gal. i. 18).

19. **they**: rather "they themselves." Paul means to say: The Jews must believe that my conversion was due to a miraculous and divine revelation, because *they themselves know* how previously I hated the Christians.

20. **martyr**: R. V. "witness." The word is in a transition state, no longer merely meaning "witness," but not yet specifically "one who has borne witness by his death"—"a martyr"; for which use cf. Rev. xvii. 6.

21. **unto the Gentiles**: emphatic. The "mission to the Gentiles" is the "word" or "utterance" up to which the Jews listen.

22. **it is not fit**: all good authorities give "it *was* not fitting," which is more vigorous, expressing impatience, i.e. he ought long ago to have been put to death.

23. **cast off**: as there is no sign of an attack, perhaps "tossed about" (as a sign of excitement and abhorrence) is better.

**dust**: 2 Sam. xvi. 13; Job ii. 12.

chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood *by*, Is it lawful for you to scourge a man *that is* a Roman, and uncondemned? When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and

**24. examined**: this commencing an "inquiry" (cf. "inquisition") by torture was contrary to Roman law. "*Non esse a tormentis incipiendum, Divus Augustus statuit*," says the Digest.

**25.** The text has literally: "When they had bound him (leaning) forward with thongs," so that his back was exposed for the lash. This is better than R.V. "for the thongs," thus needlessly making "thongs" exactly = "whips."

**the centurion**: the inferior officer appointed to carry out the tribune's orders. So at the Crucifixion, Matt. xxvii. 54.

**26. take heed**: R.V. "What art thou about to do? for this man . . ." A.V. gives the right sense, but is less vigorous. For the immunity of Roman citizens cf. xvi. 37 n.

**27. thou**: emphatic, expressing astonishment and contempt.

**28. freedom**: rather "citizenship," as R.V. The emperors sold the Roman citizenship to fill their exchequers, much as James I. made baronets.

**30. appear**: *i.e.* before him. But the better reading is "assemble," "meet," probably in their usual place of meeting.



- brought Paul down, and set *him* before them.
- 23 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him 2 to smite him on the mouth. Then said Paul unto him, God shall smite thee, *thou* whited wall: for 3 sittest thou to judge me after the law, and com-

That they did not meet in the castle is clear from "brought down," and that it was not inside the temple is shown by the presence of Lysias.

## CHAPTER XXIII

[PAUL BEFORE THE SANHEDRIN, CLAIMS TO BE A PHARISEE. HE IS SENT TO CAESAREA, ON THE DISCOVERY OF A PLOT TO MURDER HIM.]

1. **earnestly beholding**: see Introduction, p. ix. A graphic word: Paul confronts them boldly.

**I have lived**: lit. "I have acted as a citizen." The ideal Jewish state was a state under the direct government of God—a theocracy. Paul says, "You accuse me of speaking against the Jews, the Law, etc.; I answer that *in the sight of God*, the ruler and lawgiver of the Jewish nation, *I have acted as a good citizen.*"

**conscience**: used thirty-three times in St. Paul's Epistles, three times in St. Peter's, nowhere else in N.T.

2. **Ananias**: son of Nebedaeus, nominated to the office by Herod, King of Chalcis, A.D. 48; sent to Rome A.D. 52 [by Quadratus, predecessor of Felix] to answer a charge of rapine and cruelty brought against him by the Samaritans, but honourably acquitted. He was murdered about ten years after this.

**to smite him**: cf. John xviii. 22.

3. **whited wall**: Matt. xxiii. 27, "whited sepulchres," where the following words explain the phrase. It seems to have been a proverbial expression. Grave-stones were kept whitened to warn the passer-by against defilement. (For the form "whited" see Glossary.)

**for sittest thou**: the Greek is much more emphatically expressed: "Dost thou indeed sit?" or "What! dost thou sit . . .?"

mandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out

5. I wist not: *i.e.* "I knew not"; see Glossary. Paul had returned to Jerusalem after a long absence, during which he had had but little intercourse with Jews. Moreover, the high priest was one of many others sitting round him, and, not being engaged in the service of the temple, would not necessarily be distinguishable by his dress; while in an irregular assembly like this, summoned by Lysias, he may not have been presiding. The supposition that Paul was near-sighted, which is based on Luke's use of "earnestly beholding" with regard to him ver. 1 and elsewhere, is pure conjecture.

for it is written: "I did not know, otherwise I should not have spoken as I did, for . . ." See Ex. xxii. 28, "Thou shalt not . . . curse a ruler of thy people."

6. Luke here points out that it was Paul's *purpose* to introduce dissension into the assembly. Hence some regard Luke's account as incorrect. Some come very near to saying that the end justifies the means, justifying Paul on the ground that he saw no other way of securing the liberty necessary for preaching the Gospel. Others condemn Paul's conduct, and take xxiv. 21 as a virtual confession of error. We know too little to form a real judgment; but (1) this act of Paul's is without any parallel in his life and writings; (2) to found on it such a comment as "*bellum haereticorum pax ecclesiae*" is to violate the whole teaching of the N.T. In xxiv. 21, where Paul refers to this event, he makes no reference to the motive here imputed, or to the words "I am a Pharisee." Possibly therefore Luke has here assigned a motive for Paul's words or even amplified his description of the occurrence, to explain to his Gentile readers (*cf.* ver. 8) how a statement about "the resurrection" should have caused such a diversion in Paul's favour. Paul, in xxiv. 21, refers definitely to his "one utterance," *viz.* "about the resurrection of the dead I am on my trial," and it is but natural to assume that he there gives the fact; for it was distinctly his belief in the resurrection, and hence in the Messiahship of Jesus, which distinguished Paul from other Jews, and to the resurrection he constantly appeals as the very centre of his faith. (*Cf.* his speech at Athens, and 1 Cor. xv. throughout.)

in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee : of the hope and resurrection  
 7 of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees : and the multitude  
 8 was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit : but the  
 9 Pharisees confess both. And there arose a great cry : and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man : but if a spirit or an angel hath spoken  
 10 to him, let us not fight against God. And when there arose a great dissension, the chief captain,

**I am a Pharisee . . .** : the sentence must be taken as a whole. The words "I am a Pharisee" are immediately limited and defined by what follows : "I am a Pharisee *for I believe in a resurrection.*"

Paul and Pharisaim seem to us such opposite ideas that we often forget that to Paul Christianity was the natural development of Judaism. Luke throughout describes him as a pious Jew : see too his own emphatic assertions, xxiv. 14, xxvi. 5. He differed from the Jews as to facts rather than principles. They looked for a Messiah ; he said Jesus is the Messiah. The Pharisees asserted a resurrection from the dead ; he said Jesus has risen from the dead.

**the son of a Pharisee** : should be "the son of Pharisees," referring perhaps rather to his teachers than to his ancestors, being a Hebraism like "the sons of the prophets" ; cf. Amos vii. 14.

**hope and resurrection** : probably = "hope *of* a resurrection."

**7. the Sadducees** : iv. 1 n.

**multitude** : rather "assembly."

**8. spirit** : = "any spiritual, incorporeal being" ; but here, as distinguished from "an angel," perhaps refers to "the spirit of man after death."

**9. we find . . .** : Luke xxiii. 4. A sentence of acquittal.

**let us not . . . God** : omitted by the best authorities, being inserted from v. 39. With this omission it is best to read the preceding words as a question (as R.V.), putting a possible case which deserves to be considered, "But what if a spirit hath spoken to him, or an angel ?"

fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

And the night following the Lord stood by him, 11 and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. And when it was day, 12 certain of the Jews banded together, and bound themselves under a curse, saying that *they* would neither eat nor drink till they had killed Paul. And they were more *than* forty which had made 13 this conspiracy. And they came to the chief 14 priests and elders, and said, We have bound ourselves under a great curse, that *we* will eat nothing until we have slain Paul. Now therefore ye with 15 the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of 16 *their* lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of 17 the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain *thing* to tell him. So he took him, and brought 18 *him* to the chief captain, and said, Paul the

11. the Lord: Jesus. so . . . at Rome: compare carefully xix. 21, "I must also see Rome." These two emphatic phrases show clearly that Luke looks on Paul's preaching at Rome as the crowning point of his narrative. "*Paulus Romae, apex Evangelii*," says Bengel.

15. ye: emphatic, in contrast with "and we" below. signify: more exactly, "make a statement to the tribune to induce him to bring Paul down to you, on the plea that you propose, etc." The rendering "signify" implies that the chief priests had *authority* over the chief captain, which they had not.

16. Paul's sister's son: otherwise unknown.

18. Paul the prisoner: probably under military guard

prisoner called me unto *him*, and prayed *me* to bring this young man unto thee, who hath some-  
 19 thing to say unto thee. Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast  
 20 to tell me? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would  
 21 inquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more *than* forty men, which have bound themselves with an oath, that *they* will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from  
 22 thee. So the chief captain then let the young man depart, and charged *him*, See thou tell no man that  
 23 thou hast shewed these *things* to me. And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore *and* ten, and spearmen two hundred,

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(cf. xxviii. 16), a prisoner, but with free access to him, as had been the case since xxii. 30: a relief from the "two chains" (xxi. 33).

20. The text here is doubtful. A.V. is poorly supported by ancient authorities, but gives better sense than R.V. "bring down Paul . . . as though thou wouldest inquire." This cannot be right, for it is inconsistent with ver. 15, and describes the tribune as giving a reason for bringing Paul down; whereas it is clear that the *Jews* should give a reason for asking him to do so, as in ver. 15. Moreover Luke could not repeat ver. 15 with so absurd an alteration. One good MS. (the Sinaitic) reads "as though *it* (*i.e.* the Sanhedrin) would inquire . . .," which may be right.

23. **two**: two centurions naturally "got ready 200 men."  
**soldiers . . . horsemen . . . spearmen**: the words describe the three varieties of troops which formed a Roman army and which would be found in any portion of an army, *e.g.* the cohort of Lysias. The **soldiers** are heavy-armed legionaries; the **horsemen** are part of the cavalry attached to every legion; the **spearmen** (the exact meaning of the Greek word is doubt-

at the third hour of the night; and provide *them* 24  
beasts, that they may set Paul on, and bring *him*  
safe unto Felix the governor. And he wrote a 25  
letter after this manner:

Claudius Lysias unto the most excellent governor 26  
Felix *sendeth* greeting. This man was taken of the 27  
Jews, and should have been killed of them: then  
came I with an army, and rescued him, having  
understood that he was a Roman. And when I 28  
would have known the cause wherefore they  
accused him, I brought him forth into their  
council: whom I perceived to be accused of 29  
questions of their law, but to have nothing laid  
to his charge worthy of death or of bonds. And 30

ful) represent the "auxiliary" troops, *i.e.* men, not Romans, armed with their native weapons. The size of the escort, and perhaps the night start, point to the unsettled state of the times.

24. **beasts**: beasts of burden or for riding; asses or horses, but not war-horses.

Antonius **Felix**, who succeeded Cumanus as procurator of Judaea about B.C. 52, brother of Pallas the notorious freedman and favourite of Claudius. Tacitus says of his government, "*Per omnem saevitiam et libidinem jus regium servili ingenio exercuit*"; and "*Judaeae impositus, et cuncta malefacta sibi impune ratus tanta potentia subnizo*." He was recalled by Nero (A.D. 60 or 62) on the complaint of the Jews, but protected by the influence of Pallas.

25. Such a letter, containing a summary of the facts, when a charge was referred to a superior magistrate, was technically termed *elogium*.

manner: *i.e.* "purport"; R.V. "form."

26. **most excellent**: i. l. n. **governor**: a quite general title, not defining the governor's particular rank; cf. iv. 27 n. Matt. xxvii. 2, "Pilate the governor."

27. **having understood**: rather "having learnt," *i.e.* "when I had learnt." Lysias means to imply that he rescued Paul *because* he was a Roman, saying nothing about (1) his not having learnt this until *after* he had rescued him and was about to scourge him; (2) the proposed scourging.

29. **questions** . . . : Gallio had drawn the same distinction; cf. xviii. 14, 15.

when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to *his* accusers also to say before thee what *they had* against him. Farewell.

- 31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.
- 32 On the morrow they left the horsemen to go with
- 33 him, and returned to the castle: who, when they came to Cesarea, and delivered the epistle to the
- 34 governor, presented Paul also before him. And when the governor had read *the letter*, he asked of what province he was: and when he understood
- 35 that *he was* of Cilicia; I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

30. R.V. reads, "I sent him to thee forthwith, charging his accusers also to speak against him before thee"; and omits "Farewell."

31. **by night**: lit. "through the night." Antipatris was 42 miles from Jerusalem, and so not to be reached that night; but their march continued "through the night." The town, originally called Capharsaba, had been rebuilt by Herod the Great, and named after his father Antipater.

33. **who**: *i.e.* the horsemen.

34. Why Felix asked of what province Paul was, we cannot tell. It is said that Cilicia was included in the province of Syria, and that Felix was desirous of learning whether the case was within his jurisdiction, but it is not easy to see how, even if Cilicia was under the governor of Syria, Felix, who was only procurator of Judaea, would have jurisdiction over it. Luke seems merely to indicate that Felix contented himself for the time with some personal inquiries about Paul.

35. **hear**: rather "hear fully." The present was but a brief preliminary inquiry: "*Qui cum elogio mittuntur, ex integro audiendi sunt,*" says the Digest.

**judgment hall**: rather "palace," built by Herod the Great and used as a residence by the Roman procurator. R.V. has "palace," adding in the margin the original Greek word *praetorium*.

And after five days Ananias the high priest <sup>24</sup> descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. And when he was called *forth*, <sup>2</sup> Tertullus began to accuse *him*, saying,

Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept *it* always, and <sup>3</sup> in all places, most noble Felix, with all thankful-

## CHAPTER XXIV

[PAUL BEFORE FELIX, ACCUSED BY TERTULLUS MAKES HIS DEFENCE. FELIX, ON BEING RECALLED, LEAVES PAUL BOUND.]

**1. the elders :** R.V. rightly "certain (*i.e.* some) elders"; in any case only a deputation.

**Tertullus, who informed :** R.V. rightly "and (with) an orator, one Tertullus; and they informed . . ." The provincials being themselves unacquainted with the law of their rulers, employed Roman advocates to plead for them, and this provincial practice was regarded by the Romans as good training for young men.

**2. saying :** clearly we have but a summary of the speech. The statement of the case (vv. 5-8) could not possibly have been made so briefly.

**seeing that . . . :** Tertullus begins with the regular *captatio benevolentiae* (see Quintilian, *Inst. Or.*, iv. 1); so too Paul, ver. 10.

**great quietness :** Tacitus, on the other hand, describes Felix as encouraging banditti and sharing the plunder; cf. xxiii. 24 n. To refer to the "peace" of a district would be acceptable and usual flattery to a governor. "*Congruit bono et gravi praesidi ut pacata sit provincia*," says Ulpian.

**very worthy deeds are done :** R.V. from a better text, "evils are corrected."

**providence :** so A.V. and R.V., as if Felix were a god; and the word *providentia* is often used in post-Augustan Latin = our word "Providence." But "forethought," "prudence," would better express the sense of the Greek.

**3. always, and in all places :** these words do not go with "accept," but with what precedes, the sense being "and (seeing)



4 ness. Notwithstanding, that I be not further  
 tedious unto thee, I pray *thee* that thou wouldest  
 5 hear us of thy clemency a few words. For we have  
 found this man a pestilent *fellow*, and a mover of  
 sedition among all the Jews throughout the world,  
 6 and a ringleader of the sect of the Nazarenes : who  
 also hath gone about to profane the temple : whom  
 we took, and would have judged according to our  
 7 law. But the chief captain Lysias came *upon us*,  
 and with great violence took *him* away out of our  
 8 hands, commanding his accusers to come unto thee :  
 by examining of whom thyself mayest take know-  
 ledge of all these *things*, whereof we accuse him.  
 9 And the Jews also assented, saying that these *things*  
 were so.

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that for this nation evils are corrected in all ways and in all places, we accept it . . . with all thankfulness." R.V. has "we accept it in all ways and in all places . . . with all thankfulness." But this (1) is an exaggeration of style which verges on the absurd, and (2) the speaker does not express their "acceptance in *all* places," but their acknowledgment *that day* and in *that place* of benefits they had in *all* ways and in *all* places received of Felix.

4. **clemency** : *i.e.* "consideration," "courtesy," opposed to insistence on one's just rights.

5. A summary of the charges against Paul. Note the charge of inciting to disorder strongly brought forward, xvi. 20 n.

**a pestilent fellow** : lit. "a plague." **sect** : v. 17 n.

**Nazarenes** : here only in the plural, and used contemptuously ; cf. John i. 46. Christians are still so called by Jews and Mahometans. Elsewhere in the N.T. the adjective merely describes the birthplace of Jesus.

6. **gone about** : R.V. "assayed."

**took** : *i.e.* "arrested," "laid hold of."

**and would have . . . come unto thee** : omitted by the best authorities ; inserted because Tertullus' speech seemed incomplete.

8. **whom** : Paul. Examine him (they say) and he will not be able to deny it. Paul (ver. 20) rejoins : "Let them say if they can what crime I have committed."

9. **assented** : should be "joined in the charge" (as R.V.), or "attack." The word is a strong one.

Then Paul, after that the governor had beckoned 10  
 unto him to speak, answered, Forasmuch as I  
 know that thou hast been of many years a judge  
 unto this nation, I do the more cheerfully answer  
 for myself: because that thou mayest understand, 11  
 that there are *yet* but twelve days since I went up  
 to Jerusalem for to worship. And they neither 12  
 found me in the temple disputing with any *man*,  
 neither raising up the people, neither in the syna-  
 gogues, nor in the city: neither can they prove 13  
*the things* whereof they now accuse me. But this 14  
 I confess unto thee, that after the way which they  
 call heresy, so worship I the God of my fathers,  
 believing all *things* which are written in the law

10. **many**: about seven.

11. *i.e.* I address myself with confidence to a judge of your  
 experience, because the crime charged against me was com-  
 mitted only twelve days ago, so that as an experienced judge  
 you can easily discover the exact truth.

The days may be thus reckoned: 1, Paul comes to Jerusa-  
 lem; 2, meets James (xxi. 18); 3, takes the vow (xxi. 26);  
 7, arrested in temple; 8, before Sanhedrin (xxii. 30); 9,  
 leaves Jerusalem; 10, reaches Antipatris; 11, at Caesarea;  
 13, the day when he is speaking.

This reckoning makes the "after five days" of xxiv. 1 refer,  
 not to Paul's arrival in Caesarea, but to his despatch from  
 Jerusalem by Lysias.

14. Paul having denied the charge of disturbance, now pro-  
 ceeds to answer the charge of being "a ringleader of the sect of  
 the Nazarenes." This he does by declaring that Christianity is  
 the fulfilment of Judaism, and not a violation of it (see ver. 6).

**the way** [R.V. "Way," ix. 2 n.] . . . **heresy**: the word  
 rendered "heresy" is in ver. 5 rendered "sect," and must be  
 so rendered here. Paul objects to the word used by Tertullus  
 (which he himself elsewhere, *e.g.* Gal. v. 20, uses in a bad  
 sense), and draws a distinction between "the way" marked  
 out for a man by God and a *self-chosen course*, which the  
 word "sect" or "heresy" suggests; see v. 17 n. The same  
 distinction is made in Newman's hymn: "I loved to choose  
 and see my path, but now lead Thou me on."

**of my** [rather "our"] **fathers**: emphasising the argument:  
 cf. v. 30, "the God of our fathers"; xxii. 3 n., "the law of the  
 (R.V. our) fathers."

15 and the prophets: and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and  
 16 unjust. And herein do I exercise myself, to have always a conscience void of offence toward God,  
 17 and *toward* men. Now after many years I came  
 18 to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in

**15. they:** R.V. rightly "these." Paul points to his accusers, not regarding them as probably for the most part Sadducees who denied a resurrection, but as representatives of the Jewish nation and religion.

**allow:** rather "look for." Those "look for a hope" who look for its *fulfilment*; cf. Titus ii. 13, "looking for that blessed hope."

**16. herein:** referring to his whole declaration of belief in vv. 14, 15.

**I:** R.V. "I also," *i.e.* as well as my accusers and the Jews whom they represent. "In all the points just mentioned *I also* endeavour to live without offence to God or man."

**void of offence:** so both A.V. and R.V. excellently. For the Greek word may have two meanings:

(1) "not stumbling," *i.e.* not offending, upright—in this sense Paul seeks to be "void of offence towards God."

(2) "not stumbled against," *i.e.* not causing offence—in this sense Paul seeks to be "void of offence towards men."

The word occurs only twice elsewhere in N.T., both times used by Paul: *viz.* in its first meaning, Phil. i. 10, "that ye may be . . . void of offence unto the day of Christ"; in its second meaning, 1 Cor. x. 32, "Give no occasion of stumbling (A.V. 'give none offence'), either to Jews or to Greeks . . ."

Verse 16 might be given as the best statement of Paul's rule of conduct in dealing with his difficulty between Jews and Gentiles.

**17. after many years:** his last visit was at the end of his second journey, xviii. 22.

**alms:** for this collection for the poor in Jerusalem cf. 1 Cor. xvi. 1-4; Rom. xv. 26.

**offerings:** or "sacrifices," *i.e.* in the temple.

**18. whereupon:** the text here should run "amidst which (*i.e.* the 'offerings' or 'sacrifices' which I was presenting) they (*i.e.* my accusers here present) found me purified in the temple, *not* along with a crowd nor yet in connection with disturbance, *but* certain Jews from Asia, who ought to have

the temple, neither with multitude, nor with tumult. Who ought to have been here before 19 thee, and object, if they had ought against me. Or else let these same *here* say, if they have found 20 any evil doing in me, while I stood before the council, except *it be* for this one voice, that I cried 21 standing among them, Touching the resurrection of the dead I am called in question by you this day.

And when Felix heard these *things*, having more 22 perfect knowledge of *that way*, he deferred them,

been present to-day to support any charge they had against me—or let these men here (turning to his accusers) state what illegal act they found me guilty of when I was arraigned before the Sanhedrin."

The sentence is irregular. "I was not creating a disturbance," Paul says, "but certain Jews from Asia (brought an accusation to that effect)." Before, however, stating what the accusation was, Paul parenthetically comments on the absence of his accusers as indicating the falsity of their charge. Strictly, he ought to have gone on to state what the accusation was; instead of doing so, however, he breaks off, and, turning to the Sanhedrists, says, "*or* let these men say what I was proved guilty of"; the force of "*or*" being this: "The absence of my original accusers shows that they had no case, *or*, if this inference is objected to, then let these men *themselves* (though their evidence is only second-hand) say what . . ."

The passage as it stands is instinct with life, and seems to exhibit the abruptness so characteristic of the Pauline Epistles; cf. xxvi. 9 n.

**22. having . . . way:** these words assign a *reason* why Felix put off the case, just as "and said" assigns *the reason he alleged* for so doing, viz. the need of Lysias' evidence.

Felix adjourned the case "*because* he had more exact (so R. V.) knowledge of the Way" (ix. 2 n.); more exact, that is, than a Roman might be expected to have. His knowledge enabled him to see that Paul could not be condemned by a Roman tribunal on the religious question; and, though he might have acquitted him, he preferred to "put off" the case, perhaps to please the Jews (ver. 27), or to get a bribe from Paul (ver. 26), or hoping that time might solve the difficulty.

**deferred them:** when a case was put off for further hearing, the judge *AMPLIUS pronuntiabat*.

and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that *he* should forbid none of his acquaintance to minister or come unto

24 him. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in

25 Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go *thy way* for *this* time; when I

26 have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

23. liberty: *i.e.* "indulgence" (as R.V.), the opposite of strict confinement, explained by the following words.

24. Drusilla: daughter of Herod Agrippa I. (xii. 1 n.) Felix had persuaded her to leave her former husband Aziz, King of Emesa. She perished in an eruption of Vesuvius.

a Jewess: suggesting that the interview was held *on* her account, as taking a natural interest in Paul and his teaching.

26. He knew that Paul had come up to Jerusalem with money-collections, xxiv. 17. "*Ne quis . . . ob hominem in vincula publica conjiciendum, vincendum . . . exve vinculis dimittendum . . . aliquid acceperit.*" So ran the *lex Julia* on extortion; but such laws are of course often a dead letter.

27. Porcius Festus: sent by Nero to succeed Felix in A.D. 60 or 62; and, though disposed to govern well, found himself unable to undo the mischief wrought by his predecessors. He died in Judaea after about two years.

shew . . . a pleasure: R.V. better "gain favour with": lit. "deposit a favour with," *i.e.* do a favour which may, as it were, stand to your credit, on which you may at any time draw.

Now when Festus was come into the province, 25  
 after three days he ascended from Cesarea to  
 Jerusalem. Then the high priest and the chief of 2  
 the Jews informed him against Paul, and besought  
 him, and desired favour against him, that he would 3  
 send for him to Jerusalem, laying wait in the way  
 to kill him. But Festus answered, that Paul 4  
 should be kept at Cesarea, and that he himself  
 would depart shortly *thither*. Let them therefore, 5  
 said he, which among you are able, go down with  
*me*, and accuse this man, if there be any *wickedness*  
 in him. And when he had tarried among them 6  
 more than ten days, he went down unto Cesarea;  
 and the next day sitting in the judgment seat,  
 commanded Paul to be brought. And when he 7  
 was come, the Jews which came down from Jerusa-  
 lem stood round about, and laid many and grievous  
 complaints against Paul, which they could not  
 prove. While he answered for himself, Neither 8  
 against the law of the Jews, neither against the

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## CHAPTER XXV

[PAUL, ACCUSED BEFORE FESTUS, APPEALS TO CAESAR, AND IS  
 BROUGHT BEFORE HEROD AGRIPPA.]

1. **province**: strictly Judaea was not a province, but a department of the province of Syria, which was under a *Legatus Caesaris* ("commissioner"), Judaea being under a *Procurator*.

2. **the chief**: not identical with, but including, the elders (ver. 15). All the "chief Jews" would attend to pay their respects to the new governor.

4. **should be**: R.V. rightly "*was kept*," a rebuke of their unusual request. "Paul is in custody at Caesarea," said he, "and I am going there soon; you had better go there too."

5. **able**: R.V. rightly "of power"; *i.e.* the proper authorities are to go.

7. **complaints**: R.V. "charges." What these charges were is seen from Paul's reply. See too xxiv. 5.

temple, nor *yet* against Cesar, have I offended any  
 9 *thing at all*. But Festus, willing to do the Jews a  
 pleasure, answered Paul, and said, Wilt thou go  
 up to Jerusalem, and there be judged of these  
 10 *things* before me? Then said Paul, I stand at  
 Cesar's judgment seat, where I ought to be judged:  
 to the Jews have I done no wrong, as thou very  
 11 well knowest. For if I be an offender, or have  
 committed any *thing* worthy of death, I refuse not  
 to die: but if there be none of *these things* whereof  
 these accuse me, no *man* may deliver me unto  
 12 them. I appeal unto Cesar. Then Festus, when

8. **against Cesar**: which offence would render liable to the penalties of *majestas*, "treason." Nero, A.D. 54-68, was "the Caesar." "Caesar" is originally a *family* name. Augustus was so called as the adopted son of Julius Caesar. It soon became a title = emperor (cf. its derivatives Kaiser, Czar). Nero was the last emperor who had any hereditary claim to be so called.

9. **do a pleasure**: rather "gain favour with"; see xxiv. 27 n.

**before me**: the words literally mean only "in my presence," but in connection with "be judged" certainly imply "before me as judge." It is clear, however, that Festus means Paul to be tried by the Sanhedrin, for otherwise (1) what favour would he do the Jews? (2) what is the point of Paul's reply, "I stand at Caesar's judgment-seat"?

Festus seems certainly to be laying a snare for Paul.

10. **I stand**: R.V. "am standing"; *i.e.* I am a Roman citizen before a Roman tribunal. Festus represents Caesar; the tribunal of Festus is the tribunal of Caesar. Ulpian says: "*Quae acta gestaque sunt a procuratore Caesaris, sic ab eo comprobantur, atque si a Caesare ipso gesta sunt.*"

10, 11. *i.e.* "of offences against the Jews I am not guilty, as you know, and therefore refuse to be sacrificed to a Jewish court: if I am guilty of any crime against Roman law, let it go before a Roman court."

11. **deliver**: lit. "no man can (legally) grant me by favour."

**I appeal unto Cesar**: *Caesarem appello*. In capital cases Roman law had always allowed appeal to the people. The emperor represented the people, so the appeal passed to him. Compare Pliny's conduct with regard to the Christians in Bithynia: "*Quos, quia cives Romani erant, adnotavi in urbem* (= 'to Rome') *remittendos.*"

he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

And after certain days king Agrippa and Bernice <sup>13</sup> came unto Cesarea to salute Festus. And when <sup>14</sup> they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: about whom, <sup>15</sup> when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him. To whom I answered, It <sup>16</sup> is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid *against him*. Therefore, when they were come <sup>17</sup> hither, without any delay, on the morrow I sat on the judgment seat, and commanded the man to

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**12. the council:** probably the chief officers and personal retinue of the procurator. These constantly acted as a council of assessors to a Roman governor, being technically known as *cohors*.

**13. Agrippa:** son of Herod Agrippa I., brother of Drusilla and Bernice; the last of the Herods; only seventeen when his father died A.D. 44, and too young to receive his father's kingdom, Cuspius Fadus being sent as procurator to Judaea; made King of Chalcis A.D. 48; received tetrarchies of Philip and Lysanias (see Luke iii. 1) A.D. 53. He was governor of the temple and high priest; called "king" only by courtesy, being a vassal of the Roman empire; tried to dissuade the Jews from their great rebellion in A.D. 66, and retired to Rome, where he died A.D. 100.

**Bernice** (= "bringer of victory," cf. Victoria): a noted beauty; she had originally married her uncle Herod of Chalcis; and after his death lived with her brother Agrippa. She afterwards became the mistress of the Emperor Titus.

**to salute:** R.V. "having saluted," which rests on better authority, but gives a less satisfactory sense. In any case Agrippa came to pay his respects to the new governor and to acknowledge the Roman supremacy, much as an Indian prince might do to a new Governor-General.

**14. declared:** R.V. "laid . . . before," in order to get his opinion: he would do this on account of Agrippa's acquaintance with Jews and Jewish religion, xxvi. 3, 27.

**16. licence:** rather "opportunity," as R.V.



- 18 be brought *forth*. Against whom when the accusers stood *up*, they brought none accusation of *such*  
 19 *things* as I supposed: but had certain questions against him of their own superstition, and of one Jesus, *which was* dead, whom Paul affirmed to be  
 20 alive. And because I doubted of such *manner of* questions, I asked *him* whether he would go to Jerusalem, and there be judged of these *matters*.  
 21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be  
 22 kept till I might send him to Cesar. Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.  
 23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and were entered into the place of hearing, with the chief captains,

**18. such things:** R.V. "such evil things." Festus had suspected some serious charge: (1) from the strong feeling of the Jews; (2) from the length of Paul's imprisonment.

**19. superstition:** rather "religion." Agrippa, whom Festus is addressing, was at any rate professedly a Jew. He says "*their own religion*," because as such it did not concern a Roman magistrate. See xvii. 22 n.

**affirmed:** or rather "alleged," suggesting that the statement was false.

**20.** Festus gives a different reason from that assigned to him in ver. 9.

**21.** R.V. "had appealed to be kept for the decision of the emperor," and in margin "the Augustus."

**Augustus:** Octavian assumed this *agnomen* or additional name B.C. 27. Before him it was an adjective applied to things venerable and sacred; cf. Ovid, *Fasti*, i. 609, *sancta vocant augusta patres, augusta vocantur templa*. By his successors it was assumed as a title.

**send:** lit. "send *up*," that is to a central authority, or from a province to the metropolis.

**22. would hear:** lit. "was wishing"; a polite request, which Festus immediately grants. "I was wishing to hear him myself too. To-morrow you shall hear him." The imperfect is due to a tendency to soften the direct "I wish," "I want," and implies that if the wish is inconvenient it may be taken as withdrawn.

**23. pomp:** i.e. "parade."

**place of hearing:** rather "hall of audience." The hearing

and principal men of the city, at Festus' commandment Paul was brought *forth*. And Festus said, 24 King Agrippa, and all men which are here present with us, ye see this *man*, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. But when I found that he had 25 committed nothing worthy of death, and *that* he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain 26 *thing* to write unto *my* lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth 27 to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him. Then 28 Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself :

I think myself happy, king Agrippa, because I 2 shall answer for myself this day before thee touching all *the things* whereof I am accused of the Jews : especially *because I know* thee to be expert in all 3 customs and questions which are among the Jews :

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was semi-judicial, to obtain materials for a statement of the case to the emperor ; cf. ver. 26.

26. *my lord* : the title *Dominus*, "Lord," was repudiated by Augustus and Tiberius, as specially meaning a master of slaves, but it soon began to be regularly applied to the emperors by the servility of a later age.

*examination* : in cases of appeal, the judge who allowed the appeal had to send what were called "letters dimissory," containing a statement of the case.

27. *withal* : = "therewith," "besides." See Glossary.

## CHAPTER XXVI

[PAUL'S DEFENCE BEFORE FESTUS AND AGRIPPA.]

1. *stretched . . . hand* : an oratorical gesture.
3. *customs*, practical ; *questions*, theoretical.

wherefore I beseech thee to hear me patiently.  
 4 My manner of life from *my* youth, which was at  
 first among mine own nation at Jerusalem, know  
 5 all the Jews; which knew me from the beginning,  
 if they would testify, that after the most straitest  
 6 sect of our religion I lived a Pharisee. And now I  
 stand and am judged for the hope of the promise  
 7 made of God unto *our* fathers: unto which *promise*  
 our twelve tribes, instantly serving *God* day and  
 night, hope to come. For which hope's sake, king  
 8 Agrippa, I am accused of the Jews. Why should it  
 be thought *a thing* incredible with you, that God

4. Paul, having in vv. 2 and 3 paid the usual preliminary compliments, passes on to the statement of his case: "My manner of life *then* . . ." (R.V.) But at ver. 6 the account of his life is interrupted by a parenthesis, the speaker desiring to point out that his new belief is a legitimate development of his old Pharisaic belief. The account of his life is then resumed, ver. 9, "I *then* thought . . ."; the peculiar particle rendered *then* picking up the *then* of ver. 4.

5. **a Pharisee**: emphatic by position.

6. **and now**: *i.e.* as I was in my youth a Pharisee, *so now also* it is because I have shared the Pharisees' hope of a Messiah and belief in a resurrection that I am accused.

**for the hope**: lit. "upon the hope"; the hope is the ground or basis of the charge.

**the promise**: of a Messiah, cf. xiii. 32.

7. **unto**: rather "*into* which," *i.e.* into the fulfilment of which.

**our twelve tribes**: *i.e.* the Jews throughout the world; cf. James i. 1. The phrase in the original is in the singular "our nation of the twelve tribes," and expresses a certain national pride and sense of national unity in spite of dispersion.

**instantly**: *i.e.* urgently, without ceasing. See Glossary.

**of (=by) the Jews**: indignantly last. A Jew, for expecting Messiah, accused by Jews!

8. **you**: the pronoun is plural. Suddenly turning from the king to the whole audience Paul answers their unexpressed objection by referring to the resurrection as a proof that Jesus is the Messiah. They would have urged: "Jesus is not the Messiah, for He is dead." Paul replies: "Nay, Jesus is risen, and why not? Is it incredible that God raises the dead?"

**that God should** . . . : R.V. better, "*if* God doth raise the dead"; Paul is putting the case as a *hypothesis* which is not incredible.

should raise the dead? I verily thought with myself, that I ought to do many *things* contrary to the name of Jesus of Nazareth. Which *thing* I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun,

9 resumes the narrative after the parenthesis of vv. 6-8. That parenthesis possesses great vividness and reality, and is just such a parenthesis as a powerful and passionate speaker might introduce, naturally arising out of the statement of facts. The argument of the abrupt question in ver. 8 is not expressed with smooth fulness, but Paul's arguments often seem abrupt; like a powerful mathematician, he omits several steps in rapidly reaching his conclusion. **verily**: should be "then."

**Jesus of Nazareth**: the human name of Jesus. Paul speaks from the point of view he held before conversion; to him then Jesus was not yet the Messiah.

**10. the saints**: so used ix. 13 n.

**voice**: R.V. better "vote." Clearly Paul was a member of the Sanhedrin.

**11. compelled**: R.V. rightly "strove to make them . . .," merely—"brought compulsory (not voluntary) motives to bear on them," not indicating whether the compulsion was successful or not.

**blaspheme**: *i.e.* against Jesus. Pliny wrote to Trajan (A.D. 103) that he compelled certain men accused of being Christians to "blaspheme Christ," adding that no real Christians could be made to do so.

**strange**: *i.e.* foreign, outside Palestine. See Glossary.

**12. whereupon**: lit. "in which things," *i.e.*, as R.V. margin more correctly gives, "on which errand."

**13.** For the variations in the three accounts (ix. 3, xxii. 6, and here) cf. ix. 3 n., xxii. 8 n. It is clear that Paul here interweaves with the words of Jesus others spoken to him by Ananias or communicated in subsequent visions (cf. end of ver.

shining round about me and them which journeyed  
 14 with me. And when we were all fallen to the  
 earth, I heard a voice speaking unto me, and  
 saying in the Hebrew tongue, Saul, Saul, why  
 persecutest thou me? *it is* hard for thee to kick  
 15 against the pricks. And I said, Who art thou,  
 Lord? And he said, I am Jesus whom thou  
 16 persecutest. But rise, and stand upon thy feet: for  
 I have appeared unto thee for this *purpose*, to  
 make thee a minister and a witness both of *these*  
*things* which thou hast seen, and *of those things* in  
 17 the which I will appear unto thee; delivering thee

16), or which seem necessary to explain to his hearers the exact meaning of the divine call.

Believing that from his conversion his Divine Master had been in frequent direct communication with him, he never thought of critically distinguishing the message conveyed at one time from the similar or fuller message conveyed at another, or the fuller understanding of it which came later.

Luke certainly saw nothing unreasonable in giving the words of Jesus here differently, or he would not have left the variations. A forger would certainly not have left them. But they show the danger of founding dogmatic statements on isolated words or phrases of Scripture.

**14. in the Hebrew tongue:** only in this account. A natural addition, as Paul is probably speaking in Greek; cf. ix. 4 n.

**it is hard . . . pricks:** only in this account (ix. 5 n.) The proverb is common in Greek, and is taken from an ox that, being pricked with a *goad*, kicks, and receives a severer wound. R.V. has "against the goad." The application here is to Paul's resistance referred to ver. 9.

**16. rise:** should be "stand up," giving an effective assonance; cf. note on ver. 22.

**stand . . . feet:** from Ezek. ii. 1, "Son of man, stand upon thy feet."

**make:** or "appoint," iii. 20. **minister:** lit. "a servant."

R.V. has "both of the things wherein thou hast seen me . . ." For the visions cf. xviii. 9, xxiii. 11; 2 Cor. xii. 2.

**17. delivering:** rather "choosing." The use of "the people" (for it is the name of *honour* for the Jews) shows this: when they are referred to as enemies they are the Jews (cf. vv. 11, 21); Paul is chosen from the chosen people and from all the world. Cf. ix. 15, where he is called "a chosen vessel," in special reference, as here, to his conversion.

from the people, and *from* the Gentiles, unto whom now I send thee, to open their eyes, *and* to turn *them* 18 from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king 19 Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, 20 and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that *they* should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me 21 in the temple, and went about to kill *me*. Having 22 therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other *things* than those which the prophets and Moses did say should come: that Christ should 23 suffer, *and* that he *should be* the first *that* should

18. **open their eyes**: Is. xlii. 7. **darkness**: Is. xlii. 16, "I will make darkness light before them."

19. **whereupon**: rather "wherefore," *i.e.* as the conclusion of all this which has been described.

20. **meet for repentance**: Matt. iii. 8, "Bring forth therefore fruits meet for repentance." R.V. rightly has "worthy of repentance," *i.e.* such as repentance ought from its character to bring forth. See Glossary under "meet."

22. **continue**: the Greek has "stand," a picturesque word expressing immovable firmness: see Eph. vi. 13, "that ye may be able to withstand in the evil day, and, having done all, to stand."

**saying none . . .**: again reverting to his main point, that Christianity is the fulfilment of Judaism, Jesus the Jewish Messiah.

**Moses**: the greatest of the prophets (*i.e.* of "those who declare God's will," xi. 27 n.) Cf. iii. 22 n.; Luke xvi. 29, "They have Moses and the prophets."

23. **that Christ should suffer**: rather, as R.V. in margin, "whether the Christ is subject to suffering"; *i.e.* is liable to be put to death. Paul says that he dealt with this question, he maintaining the affirmative and the Jews denying it.

**and that he should be . . . shew light**: this is wrong.

rise from the dead, and should shew light unto the people, and to the Gentiles.

- 24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; 25 much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth 26 *the* words of truth and soberness. For the king knoweth of these *things*, before whom also I speak freely: for I am persuaded that none of these *things* are hidden from him; for this *thing* was not 27 done in a corner. King Agrippa, believest thou 28 the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me 29 to be a Christian. And Paul said, I would to God,

The Greek has "whether he first, by a resurrection from the dead, should proclaim light," etc. Paul first dealt with the question "whether the Christ is to suffer death," and then with the question here stated. The two questions are linked closely together by "whether . . . whether" (there being no "and" before the second "whether"), because they are really one, the *fact* of Christ's suffering being inseparably united with the *reason* of His doing so, viz. "to proclaim light . . ." His death followed by His resurrection does so "proclaim light both to the people and the Gentiles" because it is the earnest and assurance to all men of a resurrection to life everlasting; cf. 1 Cor. xv. and Rom. vi. 9.

**24. spake for himself:** R.V. "made his defence."

**beside thyself:** rather "mad"; not describing insanity, but merely representing the opinion which practical common-sense men often form of the speculations of an enthusiast. It is defined by the following words: he who "is mad" does not speak "words of truth and soberness."

**learning:** *i.e.* knowledge of the Scriptures.

**25. truth:** or "reality," *i.e.* the words express the exact facts. **soberness:** *i.e.* they are uttered by one in full possession of a controlled reason.

**28. almost . . . Christian:** R.V. rightly gives "With but little persuasion thou wouldst fain make me a Christian." The words seem spoken with reference to Paul's brief final appeal directly to Agrippa, and to be a light dismissal of the subject, not in a jeering tone but without real earnestness.

The term "Christian" is not used as an offensive appella-

that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, 30 the king rose up, and the governor, and Bernice, and they that sat with them: and when they were 31 gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might 32 have been set at liberty, if he had not appealed unto Cesar.

And when it was determined that we should sail 27 into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. And entering into a ship of 2 Adramyttium, we launched, meaning to sail by the

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tion. Paul's whole speech had been about the Christ; he had shewn why he believed that the Christ (or Messiah) had come, and Agrippa not unnaturally calls one who holds such a belief "a Christian," "a Messiah-follower." Agrippa was a Jew, and "Messiah-follower" would not be used by a Jew offensively.

The **almost** of A.V. is certainly wrong, the Greek having "with little," *i.e.* with little effort, trouble, persuasion, or the like. In his reply Paul picks up Agrippa's light words and turns them into serious earnest—"I would to God that whether with little or with much (A.V. wrongly 'both almost and altogether') not only thou . . . might become as I am."

**31. doeth**: implying also "hath done." "*Non de una actione sed de tota vita Pauli loquuntur*," says Bengel.

## CHAPTER XXVII

[THE VOYAGE TO ROME AND SHIPWRECK AT MALTA.]

**1. Augustus' band**: rather "the Augustan band." The adjective "Augustan" applied to troops enables us to identify them as little as "Royal" nowadays. The adjective *may* have been applied by way of distinction to one of the cohorts at Caesarea specially attached to the person of the procurator, who represented "the Augustus." We know nothing of this cohort (x. 1) or of Julius.

**2. Adramyttium**: in Mysia opposite Lesbos. The vessel



coasts of Asia; *one* Aristarchus, a Macedonian of  
 3 Thessalonica, being with us. And the next *day*  
 we touched at Sidon. And Julius courteously en-  
 treated Paul, and gave *him* liberty to go unto  
 4 *his* friends to refresh himself. And when we had  
 launched from thence, we sailed under Cyprus, be-  
 5 cause the winds were contrary. And when we had  
 sailed over the sea of Cilicia and Pamphylia, we  
 6 came to Myra, *a city* of Lycia. And there the  
 centurion found a ship of Alexandria sailing into  
 7 Italy; and he put us therein. And when we had  
 sailed slowly many days, and scarce were come over  
 against Cnidus, the wind not suffering us, we sailed

was probably a small coasting vessel on its way back to Adramyttium for the winter, intending to touch at various ports on the coast of Asia on the road ("to sail unto the places on the coast of Asia"; R.V. rightly). At one of these ports Julius hoped to find a larger vessel bound for Rome, to which he might transfer his prisoners; for it is highly improbable that he intended to take them to Adramyttium, and then through the Troad, across the Hellespont, and along the Egnatian Road (xvi. 12 n.) to Dyrrhachium, and so by Brundisium to Rome.

3. **Sidon**: 67 miles from Caesarea.

4. **under**: R.V. "under the lee of," *i.e.* so that Cyprus was between us and the wind, on the left hand, and we were "sailing through the sea *off* (not 'of') Cilicia and Pamphylia." The direct course would have been straight to Patara, keeping to the *south* of Cyprus (as Paul had come from Patara, xxi. 1-3); but the north-west winds were still blowing, and would have been dead in their teeth. On the coast of Cilicia they might expect to be favoured by the land wind which prevails there during the summer months, as well as by the current *which constantly runs to the westward* along the south coast of Asia Minor.

6. Rome with its vast population, like London, mainly depended on corn imported, especially from Egypt. Probably this was a corn ship (ver. 38 n.), kept at Myra by the unfavourable winds. Such ships usually conveyed passengers (*e.g.* Titus sailed home in one after the capture of Jerusalem), and a cargo of corn would in no way interfere with this. If the number 276 (in ver. 37) be correct, the ship must have been of some 500 tons burden.

7. **the wind not suffering . . .**: R.V. "further suffering." Up to this point, in spite of the continuous north-

under Crete, over against Salmone; and hardly pass- 8  
 ing it, came unto a place *which is* called The fair  
 havens; nigh whereunto was the city of Lasea.  
 Now when much time was spent, and when sailing 9  
 was now dangerous, because the fast was now already  
 past, Paul admonished *them*, and said unto them, 10  
 Sirs, I perceive that *this* voyage will be with hurt  
 and much damage, not only of the lading and ship,  
 but also of our lives. Nevertheless the centurion 11  
 believed the master and the owner of the ship, more  
 than those *things* which were spoken by Paul. And 12  
 because the haven was not commodious to winter  
 in, the more part advised to depart thence also, if

west winds, they had worked along by tacking, though  
 "slowly" and with difficulty; but now they lost the advan-  
 tage of a favouring current, a weather shore, and smooth water,  
 and were met by all the force of the wind from the west. At  
 this point therefore the wind *stopped their further course*. They  
 could not hold on in the direct course, viz. by the north side of  
 Crete, through the Archipelago, west by south; so they made  
 for Salmone, the east promontory of Crete, south-west by south  
 from Cnidus.

**8. hardly:** R.V. "with difficulty coasting along it." The  
 same difficulties would occur as in coasting along to Cnidus.

**Fair Havens:** at Cape Matala the land trends suddenly to  
 the north and the advantages of a weather shore cease, so that  
 their only resource was to make for harbour. Just east of Cape  
 Matala is such a harbour, still known as Kalus Limeónas, open  
 to the east and south-east, and a fair harbour, but not fit to  
 winter in (ver. 12). About a mile to the east (and also three or  
 four miles to the east) ruins have been discovered, which may  
 be those of Lasea.

**9.** With the ancients navigation ceased in winter, after 11th  
 November at latest. **the fast:** the Great Day of Atonement  
 (Lev. xvi. 29 to end), about the time of the autumnal  
 equinox, so that their reaching Rome before the period when  
 sailing ceased was very doubtful.

**10. hurt:** R.V. "injury"; the word indicates "violent  
 injury," and is the legal word for "violent personal assault";  
 it describes what the ship would suffer from the buffeting of  
 the waves.

**12. depart:** R.V. "put to sea," and "if by any means they  
 could reach Phoenix" (i.e. "the town of palms"; several  
 Cretan towns have palm-trees on their coins).

by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete, and  
 13 lieth towards the south west and north west. And  
 when the south wind blew softly, supposing that *they*  
 had obtained *their* purpose, loosing *thence*, they sailed  
 14 close by Crete. But not long after there arose  
 against it a tempestuous wind, called Euroclydon.  
 15 And when the ship was caught, and could not bear  
 16 up into the wind, we let *her* drive. And running  
 under a certain island *which is* called Clauda, we had

a haven . . . north west: lit. "looking down the south-west wind and the north-west wind," *i.e.* "which faces the south-west and north-west." The ancients, having no compass or exact maps, continually mark direction by the name of a wind which blows from a certain quarter. Indeed they could mark the points of the compass in no other way, except for the four quarters N., S., W., and E.

A harbour "faces" (or "has its mouth") *seaward* always, and "faces the south-west wind and north-west wind" when one side runs towards the south-west and the other to the north-west, the harbour thus being open from those points.

R.V. wrongly gives "looking north-east and south-east," apparently under the belief that the harbour mentioned must be that of Lutro, which is so situated, and is said to be the only good harbour on the coast. On the map of Crete a harbour is marked which does look south-west and north-west and has the name Phineka.

13. *their purpose*: viz. to reach Phoenix. After passing Cape Matala, a south wind would enable them to reach any harbour such as Lutro.

14. *arose against it*: this would mean "arose against the ship"; but the Greek has "beat down from it," *i.e.* from Crete.

*Euroclydon*: the best authorities have *Euraquilo*, *i.e.* a wind blowing between Eurus (the E. wind) and Aquilo (the N. wind), *i.e.* E.N.E. It would descend from Mount Ida, which was just above them, in heavy squalls and eddies and drive the now helpless ship far from the shore.

15. R.V. has "and could not face the wind, we gave way (to it), and were driven." The E.N.E. gale prevented the ship getting her head enough to the wind to make Phoenix, so she scudded before the gale.

16. *Clauda*: R.V. "Cauda," now *Govdo*. In the comparatively smooth water under its lee they (1) got the boat on

much work to come by the boat: which when they 17 had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being 18 exceedingly tossed with a tempest, the next *day* they lightened the ship; and the third *day* we cast out 19

board and (2) undergirded the ship. R.V. "we were able, with difficulty, to secure the boat"; the sea being rough even here and the boat probably full of water.

17. R.V. "and when they had *hoisted* it up."

**helps**: cables passed round the hull and tightly secured on deck to prevent the timbers from starting, especially amidships, where in ancient ships with one large mast the strain was very great. The technical English word is "frapping," but the process is rarely employed now.

**the quicksand**: rather "the Syrtis," *i.e.* *Syrtis Major*, a dangerous quicksand on the African coast, now the Gulf of Sidra.

**strake sail**: rather "lowered the gear," *i.e.* the main-yard and the main-sail attached to it. By striking this main-sail they would greatly diminish their speed in the direction of the Syrtis, and they had still other sails with which to keep the ship steady. To avoid being driven by the E.N.E. wind on to the Syrtis, the ship would be laid with her head as near as possible to the wind. Enough sail would be kept to keep the ship steady, and by pressing her side down into the water prevent her from rolling violently, and also to turn her bow in the direction of the wind.

Under these conditions, thus close-hauled, a ship drifts in a direction between that of the wind and that in which her bow points, and 36 miles in twenty-four hours would be an average distance to drift. Moreover, with a wind E.N.E. a ship would drift west by north. Now, if of the fourteen days (ver. 37) one was taken up with reaching Clauda, we have  $13 \times 36 = 468$  miles of drifting in a direction west by north from Clauda. Malta is 480 miles west by north from Clauda. The weak point of this ingenious calculation is that it assumes a somewhat even gale blowing in one direction, and hardly agrees with "driven up and down," ver. 27.

18. **lightened the ship**: this gives the general sense; but R.V. more exactly "began to throw (the freight) overboard." The process of lightening the ship was *commenced* by this throwing overboard some of the cargo, and *completed* the next day by flinging out the furniture, *i.e.* all the heavy articles of tacking, etc., which were not absolutely necessary.

19. R.V. rightly "*they* cast out with their own hands."

- 20 with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we  
 21 should be saved was then taken away. But after long abstinence Paul stood *forth* in the midst of them, and said, Sirs, *ye* should have hearkened unto me, and not have loosed from Crete, and to have gained  
 22 this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of *any*  
 23 *man's* life among you, but of the ship. For there stood by me this night *the* angel of God, whose I  
 24 am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath  
 25 given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that  
 26 it shall be even as it was told me. Howbeit we must be cast upon a certain island.
- 27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some

20. and when . . . : so that, having no compass, they would be ignorant of their course.

was then taken away: more exactly "was for the future being stripped from us."

21. abstinence: *i.e.* "going without food," owing to want of fires to cook it with.

*ye should . . . to have gained this harm and loss*: gives the right sense, *i.e.* "You ought not to have put to sea, and (you ought by so not putting to sea) to have gained this loss." To "gain a loss" is to avoid it: a merchant who, in danger of losing £1000, avoids doing so, makes a gain of the £1000. R.V. gives, "Ye should not have set sail . . . and *gotten* this injury and loss," carrying on the "not" into the second clause, but the Greek distinctly has "gained."

27. The fourteenth night is reckoned from the time when they began to be so driven, *i.e.* from the evening of the day when they left Fair Havens.

*driven up and down*: *i.e.* "drifting to and fro."

*Adria*: not merely the Adriatic, but the whole sea between Italy and Greece.

*that they drew near*: the Greek has "that some land was

country; and sounded, and found *it* twenty fathoms: 28 and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. Then 29 fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out 30 of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion 31 and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the 32 ropes of the boat, and let her fall off. And while 33 the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take *some* 34 meat: for this is for your health: for there shall not a hair fall from the head of any of you. And 35 when he had thus spoken, he took bread, and gave thanks to God in presence of *them* all: and when he had broken *it*, he began to eat. Then were they 36 all of good cheer, and they also took *some* meat.

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approaching." So with a like natural inaccuracy we talk of "the sun rising." The sailors would detect the sound of breakers and fear a rocky coast.

**29. rocks:** R.V. rightly "rocky ground." **out of the stern:** the usual custom was and is to anchor by the bows; cf. Virgil, *Aeneid*, iii. 177, "*Anchora de prora jacitur.*" With a view to running the ship ashore, anchoring from the stern would be best. At the Battle of Copenhagen (2nd April A.D. 1801) the fleet so anchored, and Nelson is said to have stated that he had that morning been reading Acts xxvii.

**30. have cast:** R.V. "lay out," literally "stretch out." They would carry out the anchors until the cable was *taut*.

**34. meat:** once meant any kind of "food." See Glossary.

**health:** R.V. "safety."

**hair fall:** a proverbial expression: Luke xxi. 18; 1 Kings i. 52; cf. Shakespeare, *Tempest*, i. 2, 217, "Not a hair perished."

**35.** From the careful way in which Luke refers to each act here, it seems that he describes something more than the acts of

37 And we were in all in the ship two hundred three-  
 38 score *and* sixteen souls. And when they had eaten  
 enough, they lightened the ship, and cast out the  
 39 wheat into the sea. And when it was day, they  
 knew not the land: but they discovered a certain  
 creek with a shore, into the which they were minded,  
 40 if it were possible, to thrust in the ship. And when  
 they had taken up the anchors, they committed *them-*  
*selves* unto the sea, and loosed the rudder bands, and  
 hoisted up the mainsail to the wind, and made toward  
 41 shore. And falling into a place where two seas met,

an ordinary pious Jew when beginning a meal. Since the Last Supper the "breaking of bread" had received for believers a special significance as a remembrance and a hope; cf. ii. 42 n.

37. A few ancient authorities read "about 76 souls."

38. A second lightening of the ship, by throwing out the cargo of corn.

39. **knew not**: *i.e.* did not recognise it as being Malta.

**they discovered . . .**: R.V. "they perceived a certain bay with a beach (*i.e.* as opposed to a rocky coast), and they took counsel whether they could drive the ship upon it." (Some ancient authorities read "bring the ship safe to shore.")

40. **and . . . sea**: R.V. rightly "and casting off the anchors, *they left them in the sea.*"

**rudder bands**: the ships were steered by *two* paddle-rudders, one on each quarter; the hinged rudder was unknown till late in the Middle Ages. These rudders had been hoisted up and lashed while the ship was at anchor, to prevent them from fouling the anchors. They were now required to steer the ship ashore.

**hoisted**: now "hoisted." See Glossary.

**mainsail**: R.V. rightly "fore-sail." Two coins of the Emperor Commodus are extant with a corn ship on the obverse with main-sail and fore-sail set.

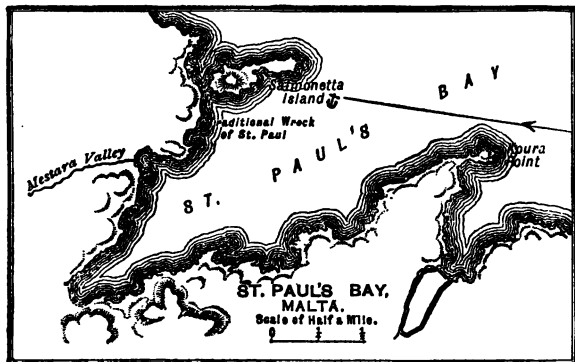
**made toward shore**: rather "were making for the beach."

41. This "falling into [R.V. 'lighting upon'] a place where two seas met" was clearly unexpected. The ship never reached the beach, but unexpectedly grounded, and to reach the beach was a matter of great difficulty (vv. 42-44). If the soldiers had expected what happened, why did they not propose to kill the prisoners before leaving their anchorage?

**a place where two seas met**: the shipwreck probably took place in "St. Paul's Bay," a little to the north-west of

they ran the ship aground ; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And <sup>42</sup> the soldiers' counsel was to kill the prisoners, lest any of *them* should swim out, and escape. But the <sup>43</sup> centurion, willing to save Paul, kept them from *their* purpose ; and commanded that they which could swim should cast *themselves* first into *the sea*, and get to land : and the rest, some on boards, and <sup>44</sup> some on broken pieces of the ship. And so it came to pass, that *they* escaped all safe to land.

Valetta. A ship drifting west by north might pass very close to land off Koura Point (where the sailors would hear breakers,



ver. 27), while just beyond the soundings are 20 fathoms, then 15 fathoms, with a good anchorage. Here they would be just off the little island of Salmonetta, which is cut off from Malta by a channel 100 yards wide. This channel may be "the place where two seas met," and they may have run on a mud bank due to the currents caused by the channel.

**stuck fast** : the Greek word is a strong one = "planted itself firmly."

**was broken** : rather with R.V. "began to break up."

**42.** Soldiers were responsible for their prisoners with their own lives ; cf. xii. 19.



28 And when they were escaped, then they knew  
 2 that the island was called Melita. And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the  
 3 cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper  
 4 out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath

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## CHAPTER XXVIII

[PAUL AT MALTA. HE REACHES ROME AND ADDRESSES THE JEWS THERE. HE LIVES THERE TWO YEARS IN HIS OWN HOUSE.]

1. **Melita**: that the island was Malta is shown not only from the name and general probability, but also from the fact that a ship of Alexandria (ver. 11) on the way to Puteoli had put in there for the winter, and from the reference to Syracuse (ver. 12) as the first port touched at after leaving it.

Meleda, an island off Illyria, near Ragusa, has been suggested, from a mistaken view of xxvii. 27.

2. **barbarous people**: R.V. "barbarians"; strictly = "the unintelligible folk," *i.e.* merely not speaking Latin or Greek. The Greeks regularly applied the term "barbarian" to all but Greek-speaking peoples; cf. Rom. i. 14, "to Greeks and to barbarians." So well known was the use that Plautus, speaking of a translation of his from the Greek poet Philemon, says *Plautus vortit barbare, i.e.* "into Latin."

3. Nowadays wood is scarce and vipers are unknown in Malta. But it is now densely populated and well cultivated, and changed conditions affect the existence of plants and animals in a district.

**out of the heat**: rather as R.V. "by reason of the heat"; the viper lay among the sticks or brushwood in a state of torpor.

**fastened on**: *i.e.* bit; cf. Mark xvi. 18.

4. **murderer**: they *knew* he was a prisoner being taken to Rome on some grave charge, and *inferred* that the charge was murder.

escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed *their minds*, and said that he was a god. In the same quarters were possessions of the chief *man* of the island, whose name was Publius; who received us, and lodged *us* three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody *flux*: to whom Paul entered in, and prayed, and laid *his* hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded *us* with such *things* as were necessary.

And after three months we departed in a ship of Alexandria, which had wintered in the isle, *whose*

**vengeance suffereth**: R.V. better "justice (personified) hath not suffered"; they look upon Paul as a dead man.

**5. and he**: rather "howbeit he . . ."

**6. fallen . . . suddenly**: Shakespeare, *Antony and Cleopatra*, v. 2, 346 (Charmian bitten by an asp), "Tremblingly she stood and on the sudden dropp'd."

**no harm**: rather as R.V. "nothing amiss," or "nothing extraordinary." **changed their minds**: cf. the opposite change at Lystra, xiv. 11, 19.

**7. the chief man of the island**: *i.e.* the governor. The particular title used is not elsewhere referred to, but on an inscription from the island Gaulus, close to Malta, a certain Prudens is styled "chief man of the Meliteans." He was a deputy of the praetor of Sicily.

**us**: Paul and his companions, including the writer.

**8. a bloody flux**: R.V. "dysentery." Note the medical terms which "the physician" uses. See Glossary.

**10. honours**: including "presents" (cf. Eccles. xxxviii. 1), but not confined to them.

**11. after three months**: *i.e.* in the early part of February, when spring began and navigation was resumed.

12 sign *was* Castor and Pollux. And landing at Syra-  
 13 cuse, we tarried *there* three days. And from thence  
 we fet a compass, and came to Rhegium: and after  
 one day the south wind blew, and we came the next  
 14 day to Puteoli: where we found brethren, and were  
 desired to tarry with them seven days: and so we  
 15 went toward Rome. And from thence, when the  
 brethren heard of us, they came to meet us as far  
 as Appii forum, and The three taverns: whom when  
 16 Paul saw, he thanked God, and took courage. And

**Castor and Pollux:** (R.V. "the Twin Brothers," and in margin "Dioscuri," their Greek name) the constant guardians of ships. In thundery weather a pale blue electric flame may sometimes be seen playing round the masts of ships ("St. Elmo's fire"). This was taken to indicate the presence of these two gods and the safety of the ship.

**12. Syracuse:** 80 miles from Malta, the chief city of Sicily.

**13. fet a compass:** R.V. "having made a circuit," *i.e.* were unable, owing to the winds, to steer straight for Rhegium. See Glossary.

**Rhegium:** in Italy, on the straits which separated Italy and Sicily.

**Puteoli:** Pozzulia, at this time the chief port of Rome, and the regular harbour for the corn fleet from Alexandria. Portions of the great mole are still visible.

**14. and so . . . Rome:** the exultant tone of "and so we came to Rome" (R.V.) is marked. Luke regards Paul's visit to Rome as the crowning point of his career: xix. 21; xxiii. 11. This eagerness to reach Rome makes him slightly anticipate the narrative, which in the next verse reverts to events which happened before their arrival.

To make the narrative clear, the end of a paragraph should be marked after ver. 14. The events related in vv. 15, 16 are regarded not as a part of Paul's journey, but as part of the action of the Roman community, with which Luke closes his narrative, vv. 15-28.

Paul would go from Puteoli to Capua, and there join the great Appian Road, constructed by the censor Appius Claudius B.C. 312. From there the distance is about 125 miles.

**15. Appii forum:** "the market-place of Appius" is 40 miles from Rome, and "The Three Taverns" or "Shops" about 30.

when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

And it came to pass, that after three days Paul <sup>17</sup> called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, *yet* was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined <sup>18</sup> me, would have let *me* go, because there was no cause of death in me. But when the Jews spake against <sup>19</sup> *it*, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of. For this <sup>20</sup> cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain. And they <sup>21</sup> said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren

**16. the captain of the guard:** *i.e.* of the praetorian troops, about 10,000 strong, who served as the body-guard of the emperor. Burrus was then their commander, and they had a special camp outside the *Porta Viminalis*; they had charge of prisoners sent to Rome.

**by himself:** *i.e.* not with the other prisoners in some public prison, but in "his lodging," ver. 23, called also ver. 30 "his own hired house."

R.V. with the best authorities omits "the centurion delivered the prisoners to the captain of the guard: but . . ."

**17.** Paul first as usual appeals to the Jews, and, as he cannot go to the synagogue, invites them to visit him. He desires to make it clear that his appeal to Caesar was forced on him, and does not arise from any desire to accuse his nation.

**20. called for you:** *i.e.* invited you here, R.V. wrongly "did I intreat you."

**the hope of Israel:** *i.e.* for a Messiah, xxvi. 6 n.

**21.** The Jews do not assert that they had never heard of Paul (which would be inconceivable), but that with reference to the charge against him which he had just mentioned, they had received no letter or report. Indeed how could the news

22 that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where  
 23 it is spoken against. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets,  
 24 from morning till evening. And some believed the *things* which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet  
 25 unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand;  
 26 and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and *their* ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their*

---

of his appeal to Caesar have reached Rome before Paul? In ver. 22 they confess that they know that his views are "everywhere spoken against."

25. **one word**: note the strong emphasis. He had appealed to them "from morning unto evening"; he had appealed to the Jews elsewhere continually and in vain: he has now but "*one word*" more to say.

**well**: so placed first with strong indignation.

**our**: R.V. with the best authorities "your."

26. Accurately from the LXX. of Is. vi. 9, the famous passage which describes the vision and call of Isaiah. It is the passage quoted by Jesus (at length Matt. xiii. 14, partially Mark iv. 12; Luke viii. 10) when explaining why He taught the Jews in parables. John also quotes it (xii. 40) with reference to the disbelief of the Jews in Jesus.

**hearing ye shall hear, seeing ye shall see**: emphatic repetition to strengthen the contrast with their "not understanding" and "not seeing" (=perceiving).

27. **is waxed gross**: the phrase seems to describe the negligence and indifference to religion produced by prosperity; cf. Deut. xxxii. 15, "Jeshurun (*i.e.* Israel) *waxed fat* and kicked."

**waxed**: = "grown"; cf. Luke i. 80.

ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known 28 therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. And 29 when he had said these *words*, the Jews departed, and had great reasoning among themselves.

And Paul dwelt two whole years in his own hired 30 house, and received all that came in unto him, preaching the kingdom of God, and teaching those 31 *things* which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

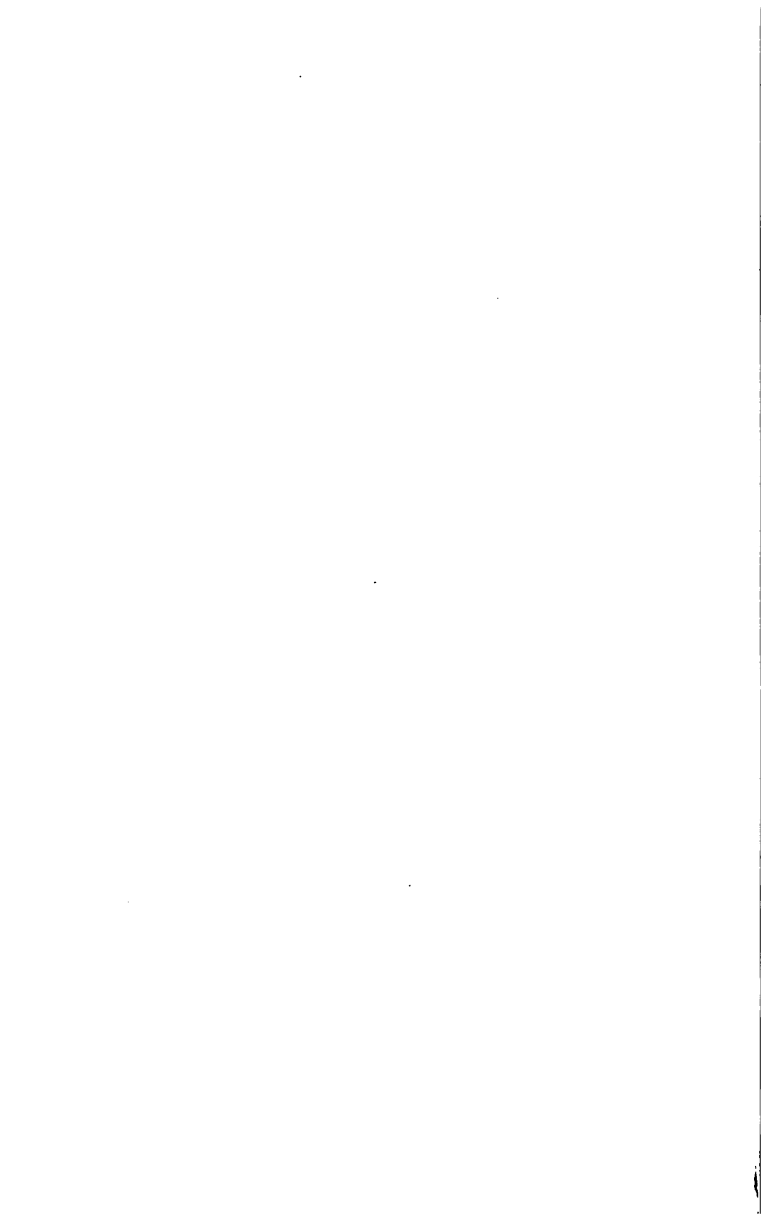
**28. the salvation of God . . . unto the Gentiles :** from Ps. lxxvii. 2, "That thy way may be known upon earth, thy saving health among all nations."

and that they will hear it: should be "They will also hear" (whereas ye do not). The pronoun "they" in the Greek is strongly vivid and antithetical.

29 is omitted by the best authorities, and mars the climax.

**30.** During these two years were written the Epistles to the Philippians, Colossians, Ephesians, and to Philemon.

Luke ends his narrative here because he regards Paul's preaching at Rome as the crown and goal of his career. Rejected by the Jews, the gospel is for "a whole two years" preached to the Gentiles in Rome, the capital of the world,—this is the climax of the Acts. The whole style of the last seven verses marks a *concluded narrative*: notice the emphatic "one word," the indignant "well" (ver. 25), the full quotation of Isaiah's famous prophecy, the clear "two whole years," the description of Jesus as "the Lord Jesus Christ," while the beauty of the closing cadence in the original still finds—in spite of the revisers—an echo in the noble phrase of the old translators—"with all confidence, no man forbidding him."



## A GLOSSARY OF WORDS, OBSOLETE OR USED IN AN UNUSUAL SENSE.

**abide** [transitive] (xx. 23) = *wait for, look out for*. Shakespeare, *Midsummer Night's Dream*, iii. 2, 422, "Abide me if thou darest." Compare the transitive use of "tarry" in Ps. xxvii. 16 (Prayer Book Version), "O tarry thou the Lord's leisure."

**above** [preposition] (xxvi. 13) = *exceeding*.

**accord, with one** (i. 14, ii. 1, 46, and often) = *unanimously, unitedly*.

**adjure** (xix. 13) = *bind by solemn oath*.

**adventure himself** (xix. 31) = *venture to go*. Deut. xxviii. 56; Judges ix. 17, "My father . . . *adventured* his life far"; Shakespeare, *Two Gentlemen of Verona*, iii. 1, 120, "Leander would *adventure* it."

**afar off** (ii. 39) = *far off*. ["Afar" = on far: cf. xiii. 36, "on sleep" = asleep; xx. 13, "afoot" = on foot.] Shakespeare, *Much Ado about Nothing*, iii. 3, 160, "The prince . . . saw *afar off* in the orchard this amiable encounter."

**affected** (xiv. 2) = *disposed*.

**afoot** (xx. 13) = *on foot*. Shakespeare, 1 *Henry IV.*, ii. 2, 83, "We'll walk *afoot* awhile, and ease our legs."

**agree to** (v. 40; xv. 15), like the French *agr  er   *. Latimer, "He will rather have us choose the sword, than *agree unto* them."

**allege** (xvii. 3) = *bring forward proofs, quote* [not as now merely "assert"]. Chaucer, *Hous of Fame*, 314, "None other auctour *allegge* I."

**an alms** (iii. 3, x. 2) = *a charitable gift*. Shakespeare, *Much Ado about Nothing*, ii. 3, 164, "An he should, it were *an alms* to hang him." At x. 4 "alms" may be plural; cf. iii. 2 n.

**almsdeed** (ix. 36) = *work of charity*. Shakespeare, 3 *Henry VI.*, v. 5, 79, "Murder is thy *almsdeed*."

**always** (x. 2) = *continually, frequently*.

**amazed** (ii. 7, ix. 21) = *confounded, bewildered* [not merely =



"astonished"]. Judges xx. 41; Mark xiv. 33; Shakespeare, *King John*, iv. 2, 138:

Bear with me, cousin; for I was amazed  
Under the tide.

Spenser, *Faerie Queene*, I. viii. 20:

And eke the fruitfull-headed beast amazed  
At flashy beames of that sunshiny shield  
Became stark blind.

**amazement** (iii. 10) = *confusion, bewilderment*, not merely = "astonishment." Milton, *Paradise Regained*, 4, 562, "But Satan smitten with amazement fell."

**anything** (xxv. 8) = *in any way*.

**appease** (xix. 35) = *quiet, reduce to silence*.

**appoint** (vi. 3) = *set*; (xvii. 31) = *fix*.

**approve** (ii. 22 n.) = *prove, attest*. Shakespeare, *Merchant of Venice*, iii. 2, 79:

In religion,  
What damned error, but some sober brow  
Will bless it and approve it with a text?

**arrive at** (xx. 15 n.) = *touch at* (R.V.)

**as** (x. 11) = *as if*. Shakespeare, *Julius Caesar*, iii. 1, 98:

Men, wives and children stare, cry out and run  
As it were doomsday.

**assay** (ix. 26, xvi. 7) = *essay, attempt, prove*. Latimer, "The ploughman hath a time to set forth, and to assay his plough."

**assented** (xxiv. 9) = *joined in the charge*, R.V. 1 Sam. xvii. 39.

**at one, set** (vii. 26) = *reconcile*. [So "be at one" = *be in agreement*.] Chaucer, *Clerk's Tale*, 8313:

If gentilmen, or other of hir contre,  
Were wroth, she wolde bringe hem at oon.

So "to atone" originally meant "to reconcile"; Shakespeare, *Othello*, iv. 1, 244:

I would do much  
To atone them.

**attain to** (xxvii. 12) = *reach* (a place). Lydgate, "To the Blak-hethe whan the did attain" [*i.e.* when they reached . . .]

**audience** (xiii. 16, xxii. 22) = *a hearing*. Milton, *Paradise Lost*, xii. 12, "Thou therefore give due audience."

**await** [substantive] (ix. 24) = *ambush*. Spenser, *Faerie Queene*, VI. vi. 44, "He watcht in close avoyt with weapons prest."

**babblor** (xvii. 18) = *idle talker*. Bacon, *Essay* 6, "Who will open himselfe to a blab or a babler"; cf. 1 Tim. vi. 20.

**band**: 1. (xvi. 26, xxii. 30, xxvii. 40) = *bond*, lit. "that which binds." Shakespeare, *Tempest*, Epilogue, 9:

But release me from my *bands*  
With the help of your good hands.

2. (x. 1, xxi. 31, xxvii. 1) = *company*.

3. (xxiii. 12) = *combine*. Shakespeare, 1 *Henry VI.*, iii. 1, 81:

The bishop and the Duke of Gloucester's men,  
... *banding themselves* in contrary parts ...

**barbarous** (xxviii. 2 n.) = *foreign*. Preface to A.V., "The Scythian counted the Athenian, whom he did not understand, *barbarous*."

**baser** (xvii. 5) = *lower, humbler*; not of necessity more wicked. Holinshed (1585), "Who within a few years proved a man of greater courage . . . although he had no better bringing up than . . . among the *baser sort* of people." So Spenser's *Faerie Queene*, VI. iii. 1, describes a low-born man as "one in *basenesse* set."

**before** (xxiii. 1) = *in the sight of*. Luke i. 6, "They were both righteous *before* God."

**between** (xxvi. 31) = *among* (several).

**bounds** (xvii. 26) = *boundaries, limits*. Little used now except in the phrases "within" and "out of bounds."

**bring** (xxi. 5) = *escort, accompany*. Shakespeare, *Othello*, iii. 4, 197, "I pray you, *bring* me on the way a little."

**by** (vii. 42, xiii. 21, xix. 10, xx. 31) = *during*. Bacon, *Essay* 29, "Which hath had . . . a veteran armie, almost continually, now *by the space* of six-score yeares." [See also under SPACE.]

**call forth** (xxiv. 2) = *summon* (by the crier of the court); R.V. *call*.

**carriage** (xxi. 15) = *that which is carried, baggage*. 1 Sam. xvii. 22; Shakespeare, *Tempest*, v. 1, 3:

Time  
Goes upright with his *carriage* (=burden).

North's *Plutarch*, "Spartacus . . . gave them battle, overthrew them and took all their *carriage*."

**certainty** (xxi. 34, xxii. 30) = *the actual facts*. Shakespeare, *Hamlet*, iv. 5, 140:

If you desire to know the *certainty*  
Of your dear father's death.

**charge** [verb] (xvi. 23, xxiii. 22) = *bid*. **charge** [substantive] (xvi. 24) = *command*.

**charges** [both singular and plural] (xxi. 24) = *cost, expense*.

Shakespeare, *Richard III.*, i. 2, 256, "I'll be at charges for a looking-glass." 1 Cor. ix. 7, "Who goeth a warfare any time at his own charges?"

**cheer** (in the phrase "be of good cheer," xxiii. 11, xxvii. 22, 25, 36) = *countenance*. So "be of good cheer" originally meant *look happy*. Shakespeare, *All's Well*, iii. 2, 67, "I prithee, lady, have a better cheer. From the French *chère* = "face."

**chief city** (xvi. 12 n.) = *capital*. The Greek = "which is the first." "Chief" in A.V. of N.T. constantly translates the Greek for "first."

**church** (xix. 37) = *temple*. Holland's *Pliny*, "There was a young Raven hatched in a nest upon the Church of Castor and Pollux." Marlowe, "These troops should soon pull down the Church of Jove."

**clave** (xvii. 34) = *joined themselves*, from "to cleave"; cf. 2 Kings iii. 3, "He cleaved unto the sins of Jeroboam." [The same Greek verb is rendered "join oneself to," v. 13. In xi. 23 the Greek verb is different.]

**clemency** (xxiv. 4) = *courtesy*.

**coast** (xiii. 50, xix. 1, xxvi. 20) = *border, district, region*. Derived from Latin *costa*, "rib, side." Ben Jonson calls the "ribs" of a ship its "costs."

**colour** (xxvii. 30) = *pretext, pretence*. Shakespeare, *Lucrece*, 267, "Why hunt I then for colour or excuses?" [A Latinism; cf. Juvenal, *Dic aliquem, sodes, dic Quintiliane colorem.*]

**come by** (xxvii. 16) = *get possession of*. Preface to A.V., "Translation it is that removeth the cover of the well, that we may come by the water." Shakespeare, *Two Gentlemen of Verona*, iii. 1, 125:

Love is like a child,  
That longs for everything that he can come by.

**commend** (xiv. 23, xx. 32) = *recommend, commit to the charge* (of). Shakespeare, *Henry VIII.*, v. 1, 17:

I love you;  
And durst commend a secret to your ear.

**common** (v. 18) = *public*. So "the Book of Common Prayer."

**company** [verb] (i. 21) = *associate*. Latimer, "Shall we company with them?" [Cf. x. 28, "to keep company."]

**compass** (xxviii. 13) = *circuit*, 2 Sam. v. 23.

**conclude** (xxi. 25) = *decide*. Shakespeare, *Julius Caesar*, ii. 2, 93:

The senate have concluded  
To give this day a crown to mighty Caesar.

**confound** (ii. 6) = *put to deep shame*. Latimer, "To put

them from the congregation till they be *confounded*." (ix. 22) = *refute*.

**consort** (xvii. 4) = *associate*, lit. "throw in one's lot with." Shakespeare, *Macbeth*, ii. 3, 132, "What will you do? Let's not *consort* with them."

**constantly** (xii. 15) = *consistently, stoutly*. Collect for St. John Baptist's Day, "After his example *constantly* speak the truth."

**contradict** (xiii. 45) = *speak in opposition*. Not so strong a word as nowadays.

**convenient** (xxiv. 25) = *fitting*. Shakespeare, *Merchant of Venice*, iii. 4, 56, "With all *convenient* speed."

**convince** (xviii. 28) = *refute in argument*. Bacon, *Advancement of Learning*, "The bounds of this knowledge are, that it sufficeth to *convince* atheism, but not to inform religion."

**council** (iv. 15, and often) = *Sanhedrin*. See iv. 5 n.

**courage, take** (xxviii. 15) = *take heart*. [Connected with the French *cœur*, "heart."] The commoner phrase in O.T. is "be of good courage" = *be stout of heart*, e.g. Psalm xxvii. 14.

**covenant** (iii. 25, vii. 8 n.) = *agreement, contract*.

**craft** (xviii. 3, xix. 25, 27) = (1) *strength* [like the German *Kraft*]; (2) that in which a man puts forth his strength—his *trade, occupation*. Rev. xviii. 22, "No *craftsman*, of whatsoever *craft* he be, shall be found in thee."

**craftsman** (xix. 24, 38) = *skilled workman*. Shakespeare, *Richard II.*, i. 4, 28, "Wooing poor *craftsmen* with the craft of smiles."

**curious** (xix. 19) = *magical*. Bacon, *Essay* 35, "The Queen mother, who was given to *curious arts*, caused the King her husband's nativitie to be calculated under a false name."

**deal with** (vii. 19) = *act towards*. Shakespeare, *Twelfth Night*, iii. 4, 106, "We must *deal* gently with him." (xxv. 24) = *have dealings with*. [Lit. "give a man his *deal, dote*, or share."]

**dearth** (vii. 11, xi. 28) = *famine, want*.

**declare** (xvii. 23) = *make clear, proclaim*. Shakespeare, *Cymbeline*, v. 5, 434, "Read and *declare* the meaning."

**deeds** (xix. 18) = *doings*.

**deem** (xxvii. 27) = *conclude, conjecture, judge*.

**defer** [transitive] (xxiv. 22) = *put off*. Pope, "Defer the promised boon, the goddess cried."

**deliver** (xvi. 4) = *give into the hands of*.

**deputy** (xiii. 7, xviii. 12, xix. 38) = *proconsul*. Shakespeare, *Henry VIII.*, iii. 2, 260, "You sent me *deputy* (i.e. Lord-Lieutenant) for Ireland."

**descend** (xxiv. 1) = *come down to the sea from the capital*.

**despitefully** (xiv. 5) = *evilly, maliciously*. Cf. Matt. v. 44 ;

Ezek. xv. 15, "the Philistines . . . have taken vengeance with a *despiteful* heart."

**determinate** (ii. 23) = *determined upon, fixed*, from the Latin *determinatus*, "marked off by boundaries." Shakespeare, *Twelfth Night*, ii. 1, 11, "My *determinate* voyage is mere extravagancy." For the form of the word cf. "uncreate" in the Athanasian Creed.

**devotions** (xvii. 23) = *objects of devotion* [abstract for concrete]. So xiv. 15, "vanities" = vain things; xv. 19, "pollutions" = things polluted.

**disposition** (vii. 53) = *appointment, ordinance*. Chaucer:

Aprochen 'gan the fatal destiné  
That Joves hath in *disposicioun*.

Locke, "I ask whether the connection of the extremes be not more clearly seen in this simple and natural *disposition*, than in the perplexed repetitions of five or six syllogisms?"

**dispute** (xix. 8) = *argue, reason* [used of friendly discussion]. Shakespeare, *Romeo and Juliet*, iii. 3, 63, "Let me *dispute* with thee of thy estate."

**dissension** (xv. 2, xxiii. 7, 10) = *quarrel, dispute, tumult*.

**divers** (xix. 9) = *some*. From Latin *diversus* = "turned in different directions," hence *different*. Shakespeare, *1 Henry VI.*, iv. 1, 25:

Myself and *divers* gentlemen beside  
Were there surprised and taken prisoners.

**divination** (xvi. 16) = *soothsaying*. North's *Plutarch*, "He knew by *divination* of his arte what would follow."

**do** [intransitive] (xvii. 7) = *act*. Still so used in certain phrases, e.g. "do well" (xv. 29).

**doctor** (v. 34) = *teacher*: Latin *doctor*, from *doceo*, "teach."

**doctrine** (ii. 42, v. 28, xiii. 12, xvii. 19) = *teaching*. At Matt. vii. 28, it = *manner of teaching*.

**doubt** (x. 17) = *be perplexed*: cf. ii. 13, "in doubt" = *perplexed*; (v. 24) = *fear*, its usual meaning in old writers when followed by a dependent clause.

**draw** (xvii. 6, xxi. 30) = *drag violently*. James ii. 6, "Do not rich men . . . draw [R.V. 'drag'] you before the judgment seats?"

**edify** (ix. 31 n) = *build*, from Lat. *aedifico*, "build." Spenser, *Faerie Queene*, I. i. 34:

A little wyde  
There was a holy chappell *edifyde*.

Hence = *build up* in a metaphorical sense. At xx. 32, "build up" is a rendering of the same Greek verb.

**end that, to the** (vii. 19) = *in order that*.

**endeavour** (xvi. 10). A much stronger word than it now is = *strive earnestly*. Shakespeare, *Much Ado about Nothing*, ii. 2, 31, "I will *endeavour* anything." In old writers usually reflexive: Collect for 2nd Sunday after Easter, "Daily *endeavour ourselves* to follow . . ."

**entreat** (vii. 6, 19, xxvii. 3) = *treat*. Gen. xii. 16, "And he *entreated* Abram well for her sake." In A.V. as brought out in 1611 the word was also spelt "intreat" in this sense.

**envy** (v. 17, viii. 9, xiii. 45, xvii. 5) = *malice, hatred, spite*. Mark xv. 10. Shakespeare, *Henry VIII.*, iii. 1, 113, "You turn the good we offer into *envy*."

**establish** (xvi. 5) = *strengthen, make strong*.

**estate** (xxii. 5) = *state, condition, class*. Latimer: [a king has] "to see to all *estates*; to provide for the poor . . ." Mark vi. 21, "chief *estates*" is in R.V. "chief *men*."

**evangelist** (xxi. 8 n.) = *preacher of the gospel, not writer of a gospel*.

**evidently** (x. 3) = *clearly, manifestly*. Gal. iii. 1: "Before whose eyes Jesus Christ hath been *evidently* set forth."

**evil** [adverb] (vii. 6, 19, xiv. 2, xix. 9, xxiii. 5) = *ill*. In old writers more freely used than now. Shakespeare, *Henry VIII.*, i. 2, 207, "Were he *evil* used." Ex. v. 22; Deut. xxvi. 6.

**exalt** (xiii. 17) = *increase* (in numbers, power, etc.), lit. "raise."

**examine** (xxii. 24) = *try* (by torture). Cf. "inquire," "Inquisition."

**excellent** (i. 1, xxiii. 26, xxiv. 3, xxvi. 25). A title of respect, cf. our "Excellency."

**exorcist** (xix. 13), lit. *one who adjures*, hence = one who casts out, or pretends to cast out, devils; *adjuring* them by the name of God to come out. Shakespeare, *Julius Caesar*, ii. 1, 323:

Thou, like an *exorcist*, hast conjured up  
My mortified spirit.

**farewell** (xv. 29, etc.) = *go in peace*. "In 1 Sam. xvii. 18, 'see how thy brethren *fare*' is the translation of 'visit thy brethren for peace,' as in Gen. xxxvii. 14, and similar passages" (Wright).

**fast** (xvi. 24) = *secure, firmly fixed*. Ps. lxxxviii. 8 (Prayer-Book Version), "I am so *fast* in prison that I cannot get forth."

**fet** (xxviii. 13 n.) = *fetched*. So used by Spenser, *Faerie Queene*, V. iii. 11. Chaucer, *Canterbury Tales*, Prologue, 821, "And thereupon the wyn was *fet* anon." Old writers use "fetch" very freely. Shakespeare has "*fetch* a mad bound," "*fetch* a turn about the garden."

**fixe** (xxviii. 8) = *flux, flow, issue* [from Lat. *fluxus*, "a

flowing"]. Cotgrave, *French Dictionary*, "Dysenterie; f. The bloudie *fix*."

**for** (xxiv. 11, and often) = *in order (to)*, expressing purpose.

**forasmuch as** (xi. 17) = *since*, R.V. *if*.

**foreknowledge** (ii. 23) = *previous knowledge, prognostication*. Hooker, *Ecclesiastical Polity*, "Our being in Christ by eternal *foreknowledge* saveth us not . . ."

**forepart** (xxvii. 41) = *bow (of a ship)*.

**foresee** (ii. 25 n.) = *see as if present*.

**foreship** (xxvii. 30) = *bow (of a ship)*.

**freedom** (xxii. 28) = *citizenship*; (xxiv. 23) = *indulgence*.

**gainsaying** (x. 20) = *against-saying*, i.e. *making objections, resisting*.

**gathering, assuredly** (xvi. 10) = R.V. *concluding*.

**got** [reflexive verb] (vii. 3, xxii. 18) = *go forth*.

**Ghost** (i. 2, and often) = *spirit*. [Cf. the German *Geist*.] Now, in the phrase "the Holy Ghost," applied to one Spirit only, but formerly in common use. Hence "give up (yield up) the ghost" = *die* (v. 5, 10).

**gone about** (xxiv. 6) = *tried*, R.V. *assayed*. Cf. ix. 29, "They *went about* to slay him"; xxvi. 21.

**gotten** (xxi. 1) = *got*. Latimer, "At a marriage the finest meat is prepared that can be *gotten*." A.V. uses this form of the participle some twenty times, "got" once, Jer. xiii. 4. The past indicative is indifferently "got" and "gat." Similar forms are "holden" (ii. 24), "holpen" (Luke i. 54), "stricken" (Luke i. 7).

**grievous** (xx. 29, xxv. 7) = *causing distress, severe, urgent*. Shakespeare, *Henry V.*, i. 2, 152, "Girding with *grievous* siege castles and towns."

**had** (v. 34, xxv. 26) = *held*. Sir T. More, *Richard III.* "After secrete meting and comunicacion *had*." More, *Utopia*, "Vertue is *had* in pryce and estimation."

**hale** (viii. 3) = *haul, drag*. Luke xii. 58; Shakespeare, 1 *Henry VI.*, ii. 5, 3, "Even like a man new *haled* from the rack." Milton, *Paradise Lost*, ii. 596:

Thither by harpy-footed furies *hal'd*,  
At certain revolutions all the damn'd  
Are brought.

**haply** (v. 39, xvii. 27) = *perhaps, perchance*. Mark xi. 13; Luke xiv. 29. Shakespeare, *Two Gentlemen of Verona*, iii. 1, 25:

This love of theirs myself have often seen,  
*Haply* when they have judg'd me fast asleep.

In *Ruth* ii. 3, the word "hap" = *fortune* occurs. It was once common.

**hard** (xviii. 7) = *close, near*. Shakespeare, *Hamlet*, i. 2, 179, "Indeed, my Lord, it followed *hard* upon." We still use the word in the phrase "hard by."

**hardly** (xxvii. 8) = *with difficulty*. Matt. xix. 23, "A rich man shall *hardly* enter into the kingdom of heaven."

**head** (iv. 11) = *keystone*, so called from its importance.

**health** (xxvii. 34) = R.V. *safety*.

**hearken** (xii. 13) = *listen*.

**heathen** (iv. 25 n.) is a rendering of a Greek word elsewhere translated *Gentiles*, which R.V. has here.

**hell** (ii. 31 n.) = *the unseen world*. R.V. "Hades," and in Ps. xvi. 10, "Thou wilt not leave my soul to *Sheol*." So in the Apostles' Creed: "He descended into *hell*."

**helps** (xxvii. 17 n.) = *supports*.

**heresy** (xxiv. 14) = *sect*, as R.V., and as the same Greek word is translated at v. 17, where see note.

**his** (xii. 10) = *its*, which was not used in A.V. as brought out in 1611. Lev. xxv. 5 then ran: "That which growth of *it* owne accord," which later editions have changed to "its." Shakespeare has both "it" [e.g. *Hamlet*, i. 2, 216: "It lifted up *it* head] and "its," this only ten times [e.g. *Measure for Measure*, i. 2, 4: "Heaven grant us *its* peace"]. R.V. has "its" when it refers to things without life, as at xii. 10.

**hoise** (xxvii. 40) = *hoist*. Shakespeare, *Richard III.*, iv., 4, 529:

He, mistrusting them,  
Hoised sail and made away for Brittany.

**hold** (iv. 3) = *prison*.

**holden** (ii. 24) = *held*. See under *gotten*.

**honest** (vi. 3 n.) = *honourable*. [The Latin *honestus* = "honourable."] Hall: "Every *honeste* Officer of the Kynge was richely appareled."

**honourable** (xiii. 50, xvii. 12) = *of high rank*.

**howbeit** (iv. 4, vii. 48, etc.) = *but, nevertheless*.

**implead** (xix. 38) = *accuse, indict*. So "plead" [e.g. Jer. ii. 9: "I will yet *plead* with you, saith the Lord"] often in A.V. means "contend"; and we still talk of "pleading" in a court of law.

**impotent** (iv. 9, xiv. 8) = *powerless, sick*. John v. 3; Sir W. Temple: "The *impotent* poor might be relieved and the idle forced to labour."

**inform . . . against** (xxiv. 1, xxv. 2, 15) = *accuse*. Shakespeare, *Hamlet*, iv. 4, 32: "How all occasions do *inform* against me!"

**instant** (xii. 5; cf. xxvi. 7) = *urgent, importunate, persistent*. Latimer: "We must be *instant* in prayer."

**instantly** (xxvi. 7) = *urgently, persistently*. Latimer, "He



prayeth now the third time. He did it so *instantly*, so fervently, that it brought out a bloody sweat."

**into** (xviii. 18, xx. 3, xxi. 3, xxvii. 1, 6) = *to, unto*. Shakespeare, 1 *Henry VI.*, iv. 1, 89: "Crossing the sea from England *into* France."

**journey, made my** (xxii. 6) = *journeyed, went on my way*.

**justify** (xiii. 39 n.) = *make or declare righteous*.

**kindreds** (iii. 25) = *families*. The same Greek word in the singular is translated "lineage" in A.V. ("family" R.V.); cf. Luke ii. 4.

**knowledge (of), have** (xvii. 13) = *be informed (of), know*. Shakespeare, 1 *Henry VI.*, ii. 1, 4: "Let us *have* knowledge at the court of guard."

**knowledge of, take** (iv. 13, xxiv. 8) = *take notice of, find out*. Ruth ii. 10, 19; Ben Jonson:

A state's anger should not *take*  
Knowledge either of fools or women.

**lack** (iv. 34) = *be in want*.

**lade** (xxviii. 10) = *load*. Now used almost exclusively of ships.

**lading** (xxvii. 10) = *cargo*.

**launch** [intransitive] (xxi. 1, xxvii. 2, 4) = *put out to sea*.

**leave** (xxi. 32) = *leave off, cease*. 1 Sam. ix. 5; Lyly, *Euphues*: "I *leave* to name thy sinnes."

**lewd** (xvii. 5). I. = *lay*, as opposed to "cleric." Chaucer, *Canterbury Tales*, Prologue, 504:

For if a prest be foul, on whom we truste,  
No wonder is a *lewid* man to ruste.

II. = *ignorant, rustic*. Spenser, *Shepherd's Kalendar*, "February," 245:

But little ease of thy *lewd* tale I tasted.

**lewdness** (xviii. 14) = *ignorance*, hence *wickedness*.

**liberty** (xxvii. 3) = *leave, permission*.

**licence** (xxi. 40, xxv. 16) = *leave, permission*.

**lie on** (xxvii. 20). Of a tempest.

**lift** (ix. 41) = *lifted*, as Luke xvi. 23.

**lively** (vii. 38 n.) = *life-giving*.

**loft** (xx. 9) = *any upper room*: not merely, as now, of an outhouse. 1 Kings xvii. 19: "And he took him . . . and carried him into a *loft* (R.V. 'the chamber') where he abode."

**long time** (xiv. 28) = *for a long time*. Shakespeare, *Antony and Cleopatra*, ii. 5, 25:

Ram thou thy fruitful tidings in mine ears,  
That *long time* have been barren.

**look** (xxviii. 6) = *expect*. Shakespeare, *Henry VIII.*, v. 1, 118:

My lord, I look'd  
You would have given me your petition.

**loose** (xiii. 13, xxvii. 21) = *set sail*.

**magnify** (v. 13, x. 46, xix. 17) = *honour, think highly of*. Used in the more literal sense of the word = *make great*, Josh. iv. 14: "On that day the LORD *magnified* Joshua in the sight of all Israel.

**manner** (xxv. 16) = *custom*. John xix. 40: "As the *manner* of the Jews is to bury."

**master** (xxvii. 11) = *steersman*.

**mean** (xxi. 39) = *undistinguished*. Bearing no trace in old writers of any idea of baseness. Latimer speaks of "a *mean* man, of a simple degree and birth."

**meat** (ii. 46, ix. 19, xvi. 34, xxvii. 33, 36) = *food* of any kind except bread and drink. The "*meat-offering*" was composed of flour and oil only (Lev. ii. 4). Bacon, *Essay* 33: "With peas and beans you may begin; both because they ask less labour, and because they serve for *meat* as well as for bread."

**meet** (xxvi. 20) = *fit, worthy* (of).

**mind** (xx. 13) = *intend, purpose*. Shakespeare, *Midsummer Night's Dream*, v. 1, 113: "We do not come as *mind*ing to content you."

**minded** (xxvii. 39) = *inclined, determined*. Matt. i. 19: "Joseph . . . was *minded* to put her away privily." Shakespeare, *Henry VIII.*, iii. 1, 58:

We come . . . to know  
How you stand *minded* in the weighty difference  
Between the king and you.

**minister** [substantive] (xiii. 5 n., xxvi. 16) = *servant, attendant*. The Latin *minister* has this meaning.

**minister unto** (xix. 22, xxiv. 23) = *wait upon, help*. Matt. xxv. 44: "When saw we thee an hungred, or athirst, or a stranger or naked, or sick, or in prison, and did not *minister unto* thee?"

**moe** (xxiii. 21) = *more*. In old writers *moe* is, strictly speaking, the comparative of "many," *more* of "much." Shakespeare, *Julius Caesar*, ii. 1, 72: "*Bru.* Is he alone? *Luc.* No, sir, there are *moe* with him."

**more** (xix. 32, xxvii. 12) = *greater*. Shakespeare, *King John*, ii. 1, 36: "To make a *more* requital to your love."

**move** (ii. 25, vii. 9, xx. 24, etc.) = *affect, stir, excite*. Shakespeare, *King Lear*, iv. 5, 10:

It was great ignorance, Gloucester's eyes being out,  
To let him live : where he arrives he *moves*  
All hearts against us.

**mover** (xxiv. 5) = *one who stirs up or excites*.

**needs** (i. 16, xvii. 3, xxi. 22) = *of necessity, necessarily*.  
Genitive of "need" used adverbially; cf. "whiles." Milton,  
*Paradise Lost*, xii. 8 :

Objects divine  
Must *needs* impair and weary human sense.

**noise abroad** [verb] (ii. 6) = *spread, report*. 2 *Henry IV.*,  
Induction, 29 ("Rumour" speaks) :

My office is  
To *noise abroad* that Harry Monmouth fell  
Under the wrath of noble Hotspur's sword.

**none** [adjective] (iv. 12, xxv. 18) = *no*.

**notable** (ii. 20 n., iv. 16 n.) Sir Philip Sidney : "The  
success of those wars was too *notable* to be unknown to your  
ears."

**nothing** [adverb] (x. 20, xi. 12) = *in no respect, not at all*.  
The word "not" is an abbreviated form of "nought." Job  
xxiv. 25 : "Who will . . . make my speech *nothing* worth?"

**nought, set at** (iv. 11) = *despise*.

**of** (ii. 22, and often) = *by*; Lat. *a, ab*. Matt. i. 22 : "Which  
was spoken *of* the Lord by the prophet," where R.V. has "*by*  
the Lord through the prophet"; (iv. 9, v. 24) = *concerning*;  
(xxi. 20) = *for*, as Bacon talks of "the reverence *of* laws and  
government." John xvi. 8 : "reprove *of*" = reprove *for*.  
(viii. 11) = *from*.

**open** (xvii. 3) = *expound, explain*. Hooker, *Ecclesiastical  
Polity* : "Some things wisdom *openeth* by the sacred books of  
Scripture ; some things by the glorious works of nature."

**or** [conjunction] (xxiii. 15) = *ere, before*. Dan. vi. 24 :  
"The lions . . . broke all their bones in pieces *or ever* they  
came at the bottom of the den." Milton, *Nativity*, 85 :

The shepherds on the lawn,  
*Or ere* the point of dawn,  
Sate simply chatting in a rustick row.

**ordain** (i. 22, x. 42, xiv. 23, xvi. 4, xvii. 31) = *appoint*,  
*arrange*. (xiii. 48) = *set in a certain order*. Milton, *Paradise  
Lost*, xii. 228 :

God from Sinai descending will himself  
. . . *ordain* them laws.

**ought** (iv. 32, xxiv. 19, xxviii. 19) = *anything* [often  
changed to "aught" in modern editions of A.V.] Milton,  
*Paradise Lost*, i. 159 :

To do *ought* good never will be our task ;  
But ever to do ill our sole delight.

**over against** (xx. 15, xxvii. 7) = *opposite to*.

**owe** (xxi. 11) = *own* [to which it is changed in later editions].  
Shakespeare, *Tempest*, i. 2, 407 :

This is . . . no sound  
That the earth *owes*.

**palsy** (viii. 7, ix. 33) = *paralysis*; contracted from the French *paralyse*. Shakespeare, *Richard II.*, ii. 3, 104 :

O, then how quickly should this arm of mine,  
Now prisoner to the *palsy*, chastise thee . . .

**part** (ii. 45) = *divide, distribute*. Ps. xxii. 18 : "They *part* my garments among them."

**particularly** (xxi. 19) = *in detail* [R.V. "one by one"].

**passion** (i. 3) = *suffering*, the literal meaning of the Latin *passio*; cf. Litany, "By Thy cross and *passion*." **passions** (xiv. 15 n.) = *feelings, nature*.

**people, much** (v. 37, xi. 24, 26, xviii. 10, xix. 26) = *many, a great number*.

**perfectly** (xxiii. 12) = *accurately*.

**persecute** (xxvi. 11) = *pursue*. Ps. vii. 5 : "Let the enemy *persecute* my life and take it."

**persuade** (xiii. 43, xix. 8, xxviii. 23) = *advise, counsel*.  
Shakespeare, *Merchant of Venice*, iii. 2, 283 :

Twenty merchants,  
The Duke himself, and the magnificoes  
Of greatest port, have all *persuaded* with him ;  
But none can drive him from the envious plea  
Of forfeiture, of justice, and his bond.

**pertaining to** (i. 3) = *concerning*.

**place** (viii. 32 n.) = *passage* of a book.

**possess** (xvi. 16) = *take possession of*. Shakespeare, *Tempest*, iii. 2, 100 :

Remember  
First to *possess* his books.

**pray** [transitive] (xxiii. 18) = *ask*.

**prick** [substantive] (ix. 5, xxvi. 14 n.) = *goad*.

**prick** [verb] (ii. 37) = *sting*; hence *spur, urge*.

**privy to** (v. 2) = *secretly cognisant of*. Shakespeare, *Two Gentlemen of Verona*, iii. 1. 12 : "Myself am one made *privy* to the plot."

**proper** (i. 19) = *own* [the sense of the Latin *proprius*],  
Shakespeare, *Othello*, i. 3, 69 :

The bloody book of law  
 You shall yourself read in the bitter letter  
 After your own sense, yea, though our *proper* son  
 Stood in your action.

**proselyte** (ii. 10 n., xiii. 43) = *convert*.

**providence** (xxiv. 2) = *foresight*. Bacon: "*Providence* for war is the best prevention of it."

**purchase** (i. 18) = *acquire, get, obtain* [in any way]. Spenser, *Shepherd's Calendar* :

Sicker (= surely) I hold him for a greater fou (= fool),  
 That loves the thing he cannot purchase.

**put forth** (v. 34) = *remove, put out*.

**quarters** (xxviii. 7) = *parts, neighbourhood*.

**quaternion** (xii. 4) = *a party of four*.

**question, call in** (xxiii. 6) = *put on trial, try*.

**quick** (x. 42) = *living*. So in the Creeds, "to judge the *quick* and the dead."

**quietness** (xxiv. 2) = *tranquillity, peace*. Shakespeare, 1 *Henry VI.*, v. 1, 10 :

The only means  
 To stop effusion of our Christian blood  
 And stablish *quietness* on every side.

**raise up** (xii. 7) = *rouse, awake*; (xxiv. 12) = *stir up, excite*.

**ready** (xx. 7) = *about* (to depart). Shakespeare, *Julius Caesar*, iv. 3, 217: "We, at the height, are *ready* to decline."

**reason** [verb] (xxiv. 25) = *discourse, converse*. Shakespeare, *Romeo and Juliet*, iii. 1, 55: "And *reason* coldly of your grievances."

**reason** [substantive] (vi. 2) = *reasonable* [R.V. "fit"]; (xviii. 14), "*Reason* would that I should bear with you."

**record, take to** (xx. 26 n.) = *protest to* (one).

**regard, have** (viii. 11) = *give heed*.

**rehearse** (xi. 4, xiv. 27) = *state, declare*, with no idea of repetition.

**religion** (xxvi. 5) = *outward observance*, not the inner belief.

**remembrance, have in** (x. 31) = *remember*.

**rend off** (xvi. 22) = *pull off violently*, as we still say, "to *tear off* one's clothes."

**report** (vi. 3, x. 22, xxii. 12) = *repute, reputation*. Shakespeare, *Cymbeline*, iii. 3, 57 :

My body's mark'd  
 With Roman swords, and my *report* was once  
 First with the best of note.

**reward** (i. 18), whether good or bad.

**saint** (ix. 13, 32, 41, xxvi. 10) = *holy person*, hence *member*

*of the Church.* [The usual name for a Christian in St. Paul's epistles.]

**save** [conjunction] (xx. 23, xxi. 25) = *except*. Shakespeare, *Julius Caesar*, v. 5, 69 :

All the conspirators, *save only he*,  
Did that they did in envy of great Caesar.

**saying** (vi. 5, vii. 29, xvi. 36) = *statement*. Shakespeare, *Julius Caesar*, v. 5, 59 :

I thank thee, Brutus,  
That thou hast proved Lucilius' *saying* true.

**scarce** (xiv. 18, xxvii. 7) = *scarcely*. Shakespeare, *Antony and Cleopatra*, i. 1, 21 : "Scarce-bearded Caesar."

**season** (i. 7, xiii. 11, xiv. 17, xix. 22, xx. 18, xxiv. 25) = *time*. Communion Service, "My duty is to exhort you in the mean *season* . . ."

**seeing, seeing that** (ii. 15, xiii. 46, xvii. 24, 25, xix. 36, xxiv. 2) = *since*.

**senate** (v. 21 n.) = *body of elders*. Ps. cv. 22 : "Teach his *senators* [i.e. elders] wisdom."

**sentence** (xv. 19) = *decision, deliberate judgment*. Shakespeare, *Richard II.*, i. 3, 172 : "What is thy *sentence* then but speechless death . . . ?"

**set** (xii. 21) = *fixed*. Bacon uses the verb : "In studies, whatsoever a man commandeth upon himself, let him *set* hours for it."

**set on** (xviii. 10 n.) = *attack*. Shakespeare, *Othello*, v. 1, 112 : "Cassio hath here been *set on* in the dark."

**shear** (xviii. 18 n.) = *cut* (the hair). [Nowadays used only of clipping animals.] 1 Cor. xi. 6.

**shew** (xii. 17, and often) = *declare, signify*. Milton, *Paradise Lost*, xi. 357 :

I am sent  
To *shew* thee what shall come in future days.

(iv. 22) "be shewed" = *take place*.

**ship, go to** (xx. 13) = *take ship*.

**shipmen** (xxvii. 30) = *sailors*. 1 Kings ix. 27 : "Hiram sent . . . *shipmen* that had knowledge of the sea."

**should** (xxiii. 27, xxiv. 26) = *would*.

**sick** (ix. 37, xix. 12, xxviii. 8) = *ill*. Shakespeare, *Julius Caesar*, ii. 1, 261 :

Is Brutus *sick*? and is it physical  
To walk unbraced and suck up the humours  
Of the dank morning?

**sign** (xxviii. 11) = *figure-head* (of a ship).

**sirs** (vii. 26, xiv. 15, xix. 25, xxvii. 10, 21, 25). A common form of address. The Greek literally rendered would be "men." At xvi. 30 the original means "masters."

**sleep, on** (xiii. 36) = *asleep*.

**soberness** (xxvi. 25) = *self-control, moderation*.

**sojourn** (vii. 6) = *dwell for a time*, lit. *spend the day*. Shakespeare, *Richard III.*, iii. 1, 62: "Where shall we *sojourn* till our coronation?"

**soothsaying** (xvi. 16) = *foretelling the future*, lit. *truth-saying*.

**sorcerer** (xiii. 6, 8), lit. "one who foretells the future *by casting lots*," hence *fortune-teller*, and generally *magician*. [Latin *sortarius*, from *sors, sortis*, "a lot."]

**sorcery** (viii. 9) = *fortune-telling, practice of magic*.

**sore** (xx. 37) = *greatly, much*. Collect for fourth Sunday in Advent: "We are *sore* let and hindered in running the race that is set before us."

**sorrow** [verb] (xx. 38) = *mourn, feel sorrow*. Shakespeare *Passionate Pilgrim*, 425: "If thou *sorrow*, he will weep." Jer. xxxi. 12: "They shall not *sorrow* any more."

**sort** (xvii. 5) = *class of persons*. Burton, *Anatomy of Melancholy*: "The meaner *sort* are too credulous." So, "All *sorts* and conditions of men."

**space** (v. 7, 34, vii. 42, and often) = *interval of time*. "By the *space*" = *for the space*, vii. 42, xiii. 21, xx. 31; but xix. 8, "for the *space* of three months."

**speak for oneself** (xxvi. 24) = *make one's "Apologia," defend oneself*.

**specially** (xxv. 26) = *especially*.

**stand** (v. 20) = *stand firm*. Eph. vi. 13: "That ye may be able to withstand in the evil day, and having done all to *stand*."

**stir** [verb] (xvii. 16) = *excite*. [The Greek verb is the source of our "paroxysm."]

**stir** [substantive] (xii. 18, xix. 23) = *commotion, tumult*. Is. xxii. 2: "Thou that art full of *stirs*, a tumultuous city."

**stocks** (xvi. 24). Ps. cv. 18 (Prayer-Book Version): "Whose feet they hurt in the *stocks*."

**strait** (xxvi. 5) = *narrow*, hence *strict*. Latimer: "They shall give a *strait* account for all that perisheth through their negligence." For the double superlative in "most *straitest*," cf. Shakespeare, *Julius Caesar*, iii. 2, 187: "This was the *most unkindest* cut of all."

**straitly** (iv. 17, v. 28) = *strictly*. Shakespeare, *Richard III.*, i. 1, 85: "His majesty hath *straitly* given in charge

**strake** (xxvii. 17) = *struck*. So A.V. has "clave" (xvii. 34),

"brake" (Ps. lxxvi. 3), "drave" (Ex. xiv. 25), etc. Spenser, *Faerie Queene*, II. iii. 32:

Didst not thou see a bleeding Hynde,  
Whose right haunch earst my stedfast arrow *strake*?

**strange** (vii. 6, xvii. 18, xxvi. 11) = *foreign*. Bacon: "The *strange* subjects that they govern." Ascham: "The knowledge of *strange* and diverse tongues."

**strangled** (xxi. 25) = *things strangled*.

**suborn** (vi. 11 n.) = *procure* (in a bad sense).

**subtilly** (vii. 19) = *craftily*. Ps. cv. 25: "To deal *subtilly* with his servants." Gen. iii. 1: "Now the serpent was more *subtil* than any beast of the field."

**sure** (xiii. 34) = *reliable, safe*. Shakespeare, *Timon of Athens*, iii. 3, 40: "To guard *sure* their master." Matt. xxvii. 65: "Make it as *sure* as ye can."

**surety, of a** (xii. 11) = *surely*. Gen. xv. 13: "Know of a *surety* that thy seed shall be a stranger in a land that is not theirs."

**tabernacle** (vii. 44) = *tent*. The word *tabernacle* comes from the Vulgate *tabernaculum*, which is used by Caesar for a soldier's "tent"; e.g. *Gallic War*, i. 39, 5. In Ps. lxxviii. 67, "the *tabernacle* of Joseph" is rendered in R.V. "the *tent* of Joseph." During the "Feast of Tabernacles" [lit. "booths"] the Israelites were to dwell in booths made of branches of palm and other trees.

**tackling** (xxvii. 19 n.) = *rigging*. Shakespeare, *Richard III.*, iv. 4, 233, "Like a poor bark, of sails and *tackling* reft."

**tarry** (x. 48, xviii. 20, xxii. 16, xxviii. 14) = *wait, stay, delay*.

**taverns** (xxviii. 15) = *shops*. Latin *tabernae*.

**temperance** (xxiv. 25) = *self-control* in general. Bacon, *Essay 5*: "The vertue of prosperitie is *temperance*; the vertue of adversitie is fortitude." So Bacon, *Essay 33*, talks of "a *temperate* (i.e. moderate) number."

**tempt** (v. 9 n., xv. 10) = *test, put to the test*.

**testament** = *covenant*; see vii. 8 n.

**testify** [transitive] (xx. 24) = *bear witness of*.

**the which** (xvii. 31) = *which*.

**thus** (xvii. 33 n.) = *then*; cf. the similar use of 'so,' vii. 8 n., xvii. 44, xxviii. 14.

**to** (xiii. 5) = *as, for*. Luke iii. 8: "We have Abraham *to* our father." Shakespeare, *Merry Wives of Windsor*, iii. 3, 107: "Having an honest man *to* your husband."

**tongue** (i. 19, ii. 8, xxvi. 14) = *language*.

**touching, as touching** (v. 35, xxi. 25, xxvi. 2) = *concerning, with regard to*. Bacon, *Essay 9*, "We will add this, in general, *touching* the affection of envy."



**treatise** (i. 1) = *written account, narrative*. Shakespeare, *Much Ado about Nothing*, i. 1, 317: "I would have salved it with a longer *treatise*."

**true** (xii. 9) = *real*. **truly** (i. 5, iii. 22, v. 23) = *indeed*.

**truth, of a** (iv. 27, x. 34) = *truly, verily*.

**turning him** (ix. 40) = *turning*. Many verbs which are now intransitive were once reflexive; so "endeavour oneself," "get oneself," etc. (xviii. 6; Matt. xxvii. 3).

**undergird** (xxvii. 17 n.) = *pass ropes tightly round the hull of a ship*.

**understand** (xxiii. 27) = *discover, learn*.

**unlearned** (iv. 13 n.) = *untaught, illiterate*.

**unmoveable** (xxvii. 41) = *immovable*. 1 Cor. xv. 58: "Be ye stedfast, *unmoveable*." Old writers prefer the form in *un-*. Shakespeare has, e.g. "unhospitable," "invulnerable"; Milton, "uncessant," "unsufferable."

**untoward** (ii. 40 n.) = *perverse, intractable*. [R.V. "crooked," as the same Greek word is translated in A.V. of Phil. ii. 15.] Shakespeare, *King John*, i. 1, 243: "What means this scorn, thou most *untoward* knave?"

**use** (xiv. 5) = *treat*. Cf. Shakespeare, *King Lear*, i. 3, 19:

Old fools are babes again; and must be used  
With checks as flatteries.

**utterance** (ii. 4) = *power of speaking*. Eph. vi. 19: "Praying . . . that *utterance* may be given unto me."

**vagabond** [adjective] (xix. 13) = *strolling* (R.V.) Gen. iv. 12: "A fugitive and a *vagabond* shalt thou be in the earth."

**vain** (iv. 25) = *empty, worthless*, in the original sense of the Latin *vanus* from which it comes. Matt. vi. 7: "When ye pray, use not *vain* repetitions."

**vanities** (xiv. 15 n.) = *vain things*. Ps. xxxi. 6: "I have hated them that regard lying *vanities*." So xv. 19 n., the abstract word "pollutions" = "things polluted."

**verily** (xvi. 37, xix. 4, xxii. 3, xxvi. 9) = *indeed*, a mere adversative word, translating the same Greek particle as "truly." [In the Gospels "verily" is often a translation of the Hebrew "Amen."]

**vex** (v. 16, xii. 1) = *torment, oppress*. [Much stronger in meaning than now.] Stow, *Annals*: "This yeere master John Wicliffe, . . . having beene *vexed* with a palsey by the space of two yeeres, died."

**voice** (xxvi. 10) = *vote*.

**void of** (xxiv. 16) = *empty of, i.e. free from*.

**ward** (xii. 10) = *guard*, of which word it is a duplicate form; so *guarantee* and *warrant, guerre* and *war*. Spenser:

The besieged castle's *ward*  
Their stedfast stands did mightily maintain.

**ware** [adjective] (xiv. 6) = *aware*. It is used in the more modern sense of the word, 2 Tim. iv. 15 : "Of whom be thou *ware* also."

**watch** [verb] (ix. 24), from the same root as *wake*; so "to watch" originally meant "to keep awake."

**wax** (xiii. 46, xxviii. 27) = *grow*. Bacon, *Essay* 28 : "If he thinke to *waxe* rich." Spenser, *Faerie Queene*, III. ix. 13, 6 : "Whereat he gan to *wax* exceeding wroth."

**way** (xix. 9, 23). Used metaphorically for a *course of life*. Massinger, *Virgin Martyr* :

Have these my daughters reconciled themselves,  
Abandoning for ever the Christian *way*,  
To your opinion.

**well, do** (xv. 29 n.) = *prosper*.

**whereunto** (v. 24) = *whither, to what end or extent*. (xxvii. 8) "night whereunto" = *near which*.

**whether** [pronoun] (i. 24) = *which of two*. Spenser, *Faerie Queene*, V. ii. 17 :

Then very doubtful was the warres event  
Uncertaine *whether* had the better side.

**whiles** (v. 4) = *while*. [Genitive of the substantive "while," for which compare Shakespeare, *Hamlet*, i. 2, 192 : "Season your admiration for a *while*." So "NEEDS" (i. 16).] Matt. v. 25 : "Agree with thine adversary quickly, *whiles* thou art in the way with him." Spenser, *Faerie Queene*, IV. xii. 11 : "The *whiles* I him condemne."

**whited** (xxiii. 3) = *whitened*. So Luke xv. 23, "fatted" = *fattened*. Cf. Ex. v. 13 : "The taskmasters *hasted* them."

**who** (xxi. 37) = *and he*, as R.V.

**whole** [adjective] (iv. 9, 10, ix. 34) = *sound, healthy*. [The same word as "hale."] Shakespeare, *Macbeth*, iii. 4, 22 :

I had else been perfect,  
*Whole* as the marble.

Spenser, *Faerie Queene*, III. v. 43 :

Still as his wound did gather and grow *hole*,  
So still his hart woxe sore.

**will** (xviii. 21) = *be willing*. Luke xiii. 31 : "Herod *will* [R.V. 'would fain'] kill thee." So "would" = "wished" (xxiii. 28).

**wink at** (xvii. 30 n.) = *connive at*. Addison, *Cato*, v. 4, 7 :

Cato is stern and awful as a god ;  
He knows not how to *wink at* human frailty,  
Or pardon weakness that he never felt.

**wise** [substantive] (vii. 6, xiii. 34, 41) = *way, manner, guise*. [The negative mode of expressing "on this wise" is "in no wise."]

**wish** (xxvii. 29) = *long*, used in a stronger sense than now.

**wist** (xii. 9, xxiii. 5) = *knew*. [Past tense of TO WIT.] Ex. xvi. 15: "And when the children of Israel saw it, they said one to another, It is manna: for they *wist* not what it was."

**wit** [verb] = *know*. So 2 Cor. viii. 1: "We do you to *wit*" = we cause you to know. The Anglo-Saxon verb is *witan*, present *ic wat*, past *ic wiste*.

**withal** [adverb] (xxv. 27) = *therewith, at the same time*. Hooker: "Yet it must be *withal* considered."

**witness** (vii. 44 n.), in the phrase "the tabernacle of *witness*," which also occurs four times in O.T., e.g. Num. xvii. 7, 8. The like phrase, "tabernacle of *testimony*," occurs also four times, e.g. Ex. xxxviii. 21.

**wont** (xvi. 13) = *accustomed*.

**work** [transitive verb] (x. 35) = *do*. Is. lxiv. 5: "Thou meetest him that . . . *worketh righteousness*."

**worthy** (xxv. 11, xxvi. 31) = *deserving*, whether of good or bad. Compare in our Liturgy: "Do *worthily* deserve to be punished."

**wot** (iii. 17, vii. 40) = *know*. Present of TO WIT. So Gen. xxi. 26: "I *wot* not who hath done this."

**would to God** (xxvi. 29). Shakespeare, *Richard II.*, v. 3, 4: "I *would to God*, my lords, he might be found."

**yea** (v. 8, xxii. 27). Originally used in answer to questions expressed affirmatively, "yes" to questions expressed negatively. Thus the question "Is this so?" would be answered by "Yea"; "Is this not so?" by "Yes." **yea** is also often used as a particle of asseveration, e.g. vii. 48, xx. 34.

## QUOTATIONS FROM THE OLD TESTAMENT

- |   |   |
|---|---|
| <p>1, 20. Ps. lxxix. 25.<br/>— Ps. cix. 8.<br/>2, 17-21. Joel ii. 28-32.<br/>25-28. Ps. xvi. 8-11.<br/>30. Ps. cxxxii. 11<br/>31. Ps. xvi. 10<br/>34 sq. Ps. cx. 1.<br/>39. Is. lvii. 19<br/>— Joel ii. 32.<br/>3, 13. Ex. iii. 6.<br/>— Is. lii. 13.<br/>22 sq. Deut. xviii. 15 sq., 18 sq.<br/>23. Lev. xxxiii. 29.<br/>25. Gen. xxii. 18.<br/>4, 11. Ps. cxviii. 22.<br/>24. Ex. xx. 11; Ps. cxlvi. 6.<br/>25 sqq. Ps. ii. 1 sq.<br/>5, 30. Deut. xxi. 22 sq.<br/>7, 2. Ps. xxxix. 3.<br/>3. Gen. xii. 1; xlviii. 4.<br/>5. Deut. ii. 5.<br/>— Gen. xvii. 8; xlviii. 4;<br/>Deut. xxxii. 49.<br/>6 sq. Gen. xv. 13 sq.<br/>7. Ex. iii. 12.<br/>8. Gen. xvii. 10 sq.<br/>— Gen. xxi. 4.<br/>9. Gen. xxxvii. 11.<br/>— Gen. xlv. 4.<br/>— Gen. xxxix. 2 sq., 21.<br/>10. Gen. xxxix. 21.<br/>— Gen. xli. 40 sq., 43, 46;<br/>Ps. cv. 21.<br/>11. Gen. xli. 54 sq.<br/>— Gen. xlii. 5.<br/>12. Gen. xlii. 2.<br/>13. Gen. xlv. 1.<br/>14 sq. Deut. x. 22.<br/>15. Ex. i. 6.<br/>16. Josh. xxiv. 32.<br/>— Gen. i. 13.<br/>17 sq. Ex. i. 7 sq.</p> | <p>7, 19. Ex. i. 9 sqq.<br/>— Ex. i. 18.<br/>20. Ex. ii. 2.<br/>21. Ex. ii. 5.<br/>— Ex. ii. 10.<br/>23. Ex. ii. 11.<br/>24. Ex. ii. 12.<br/>27 sq. Ex. ii. 13 sq.<br/>29. Ex. ii. 15, 22.<br/>30. Ex. iii. 1 sq.<br/>32. Ex. iii. 6.<br/>33. Ex. iii. 7.<br/>— Ex. iii. 5.<br/>35. Ex. ii. 14.<br/>36. Ex. vii. 3; Numb. xiv. 38.<br/>37. Deut. xviii. 15, 18.<br/>39. Numb. xiv. 3 sq.<br/>40. Ex. xxxii. 1, 23.<br/>41. Ex. xxxii. 4, 6.<br/>42. Jer. vii. 18, LXX.; xix.<br/>13.<br/>42 sq. Amos v. 25 sqq.<br/>44. Ex. xxv. 1, 40.<br/>45. Gen. xvii. 8; xlviii. 4;<br/>Deut. xxxii. 49.<br/>46. Ps. lxxviii. 37.<br/>47. 1 Kings vi. 1, 2.<br/>49 sq. Is. lxvi. 1 sq.<br/>51. Ex. xxxiii. 3, 5.<br/>— Jer. ix. 26; vi. 10.<br/>— Numb. xxvii. 14; Is.<br/>lxiii. 10.<br/>8, 21. Ps. lxxviii. 37.<br/>23. Is. lviii. 6.<br/>32 sq. Is. liii. 7 sq.<br/>10, 34. Deut. x. 17.<br/>36. Ps. cvii. 20; cxlvii. 18.<br/>— Is. lii. 7; Nah. i. 15.<br/>38. Is. lxi. 1.<br/>39. Deut. xxi. 22 sq.<br/>13, 10. Hos. xiv. 9.<br/>17. Ex. vi. 1, 6.</p> |
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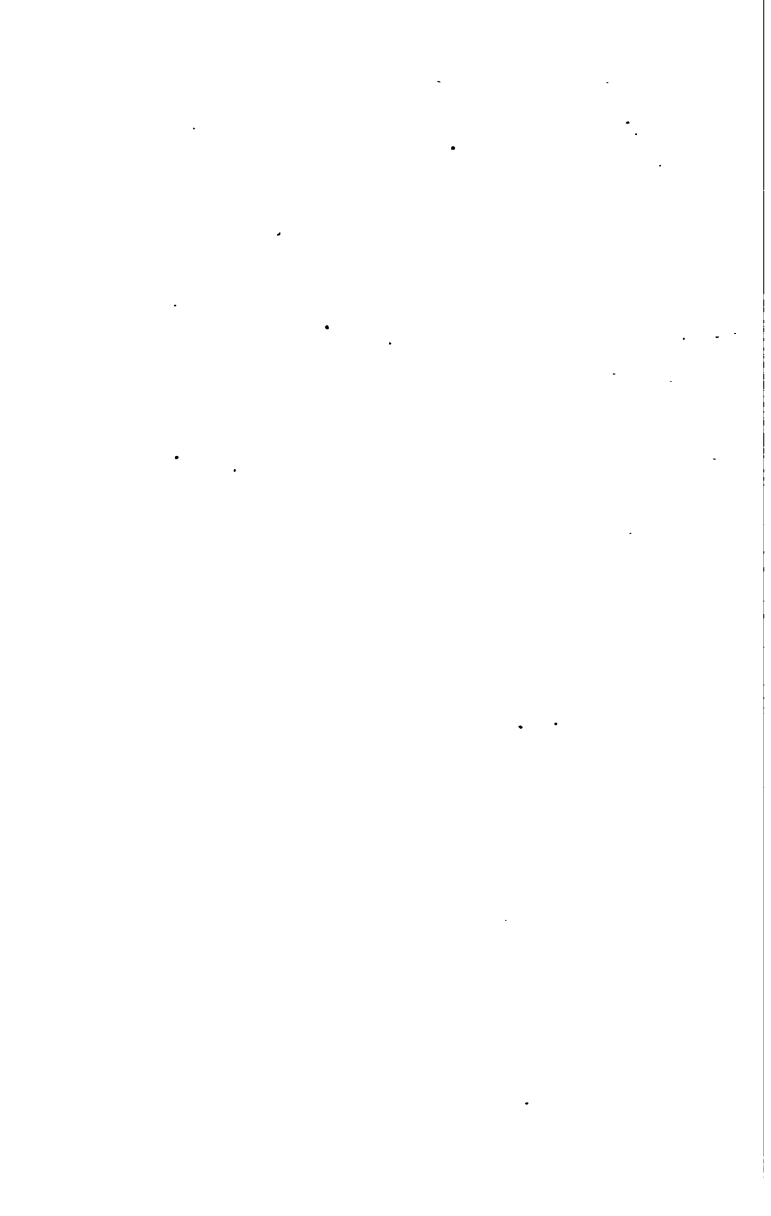
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